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THE MANX NOTE BOOK

EDITED BY

A. W. MOORE, M.A.

VOLUME I

DOUGLAS

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THE MANX NOTE BOOK

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A. W. MOORE, M.A.

NUMBER 1.
JANUARY 1885
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ILLUSTRATIONS, &c.—Cover; Heading, page 1; Initial Letters, pages 1, 4, 17, and 23; Tail Pieces, pages 3, 16, 20, 22, 35, and 40, designed and drawn by J. M. Nicholson, Douglas; engraved by Dalziel Brothers, London (Copyright). Engravings on the "Fylfot," pages 4 to 16, kindly lent by Llewellynn Jewitt, F.S.A., &c., Derby. Episcopal Seal, page 28, drawn by Captain Stokes; engraved by W. C. Lockerby, Marown.

Numerous Communications unavoidably held over.

THE MANX NOTE BOOK forms an excellent medium for Advertisements, which will be received by the Publisher, before the 1st of March, June, September, and December respectively. Scale of Charges:—One Page £1; Half-page, 12s; Quarter-page, 6s. 6d.; Four Lines, 2s. 6d., 6d. per Line afterwards. + + + + +

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NOTICES.

ALL Communications must be authenticated by the Name and Address of the Writer, not necessarily for publication, but as a guarantee of good faith.

THE Loan of Old Documents, Newspapers, Memoranda of Noteworthy Facts, in any way connected with the Isle of Mann, and information concerning "Manx Worthies" and "Old Manx Families," will be acceptable. Nothing under these latter heads will be published without being submitted to their representatives, if any.

INTERESTING papers have already been received from Mrs. Cecil Hall, Mrs. Quayle, Bridge House, Mrs. Gill, the Green, Miss Lucas, Scarlett, the Vicar-General, the Revs. W. Kermode, T. Talbot, and E. B. Savage, Also from Mr. W. A. Brearey, being the collection of the late Robert Gawne, consisting chiefly of unpublished Manx Ballads.

THE Second Number of *The Manx Note Book* will contain "The Dedication of the Older Parish Churches in the Isle of Mann," by the Rev. T. Talbot; "Manx Surnames," by A. W. Moore; "Some Manx Superstitions," by J. M. Jeffcott; "The Descendants of 'Iliam Dhone' Christian;" Manx Ballad, &c., &c.

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PICTURESQUE BITS

"THE OLD CHAPEL" IN THE MARKET PLACE, DOUGLAS,

DEDICATED TO ST. MATTHEW, ERECTED BY BISHOP WILSON, A.D. 1708

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Fishing Fleet off Douglas.

THE MANX NOTE BOOK.

JANUARY, 1885.

*

THE promoters of the Magazine, which makes its first appearance to-day, have asked me to write a short preface to it, explanatory of its origin, and furthering its objects.

Yet the purposes, which its projectors have in view, hardly require either explanation or recommendation.

The utilitarian spirit of modern times shows little reverence for monuments merely venerable for age, and devoid of practical use. In the eighteenth century a bishop stripped an old cathedral of its roof for the sake of completing a modern church; in the nineteenth century the ploughshare levels the old encampment; the builder uses the stone monuments, if they happen to be available; the people, instructing their children in English, forbear from imparting to them the old Manx language, which their forefathers used; and the traditions, which

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were handed down from generation to generation, and accepted with as much faith as the creed, are ridiculed as idle superstitions, and forgotten because they are considered not worth remembering.

These circumstances fill the thoughtful man with regret. The early history and customs of every race may be studied with most advantage in its monuments, its traditions, its names, and its folk-lore. And, when a people, like the Manx, remain for centuries without a literature, almost the only chance of retaining some knowledge of its origin and progress lies in the maintenance of its monuments and the preservation of its traditions.

It may, perhaps, be thought that one of these objects has already been effected by the excellent publications of "The Manx Society." But the work of "The Manx Society" is widely different from that which, I understand, the projectors of this Magazine desire to undertake. The Society devotes a volume to any subject with which it deals. This Magazine will always have a page, or a part of a page, ready for any short story illustrating the History or the Folk-lore of the Island. The inquirer, who wishes for information, will here find an opportunity of putting his question. The teacher, who has information to impart, will be able in the next number to supply an answer to it. Where etymology or tradition are in dispute, disputants will here find an arena for their controversy—a controversy in which it may be hoped that not only the narrow circle of Manxmen at home, but the wider circle of Manxmen in every part of the World may be tempted to join.

Such are some of the leading objects for which this Magazine has been projected. Let it not be said that Mann is too little, and that Manxmen are too few for such a publication. Those, who dwell in small countries, should recollect Lord Beaconsfield's striking

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statement—"Great countries are those that produce great men. It is not by millions of population that we measure the magnitude of the mind." If the Isle of Mann has not hitherto produced many men, whose names are foremost in British story, it may at least, boast that it has preserved its independence unimpaired; and that it still possesses the old legislature, which had its origin before the Battle of Hastings. Fifty thousand people, still retaining their old laws and their old customs, in the centre of the United Kingdom, is a spectacle as unique as it is notable. Their annals necessarily possess a peculiar interest to the antiquarian and historian; and, it should surely be the business of those Manxmen, who love their country, and are proud of its independence, to seize every opportunity of preserving the fading records of the past, just as it should also be their business, in the fine language of the laureate,

"to take
Occasion by the hand, and make
The bounds of freedom wider yet."

S. WALPOLE.

Government House.

Peel Luggers.

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A Few Words on the Fylfot, and its occurrence on a Sculptured Stone at Onchan

By Llewellynn Jewitt, F.S.A., &c., &c.

THE occurrence of a Fylfot of remarkable, if not unique, character, on one of the fine old sculptured crosses in which the Isle of Mann is so peculiarly rich, affords opportunity which I gladly seize, of giving in the first number of a journal devoted to the consideration of Manx Antiquities, a few words upon that figure and on its meaning and symbolism. The stone to which I allude is at Onchan, and is, so far as I am at present aware, the only instance of the occurrence of a Fylfot on any of the ancient sculptured stones on the Island. On some others, as I may possibly take occasion to point out, the ornamentation partakes of the Fylfot form and feeling, but no other distinct and clear example I believe occurs.

The slab, of which an engraving appears on Plate VI of "The Runic and other Monumental Remains of the Isle of Mann," by my friend the late Rev. J. G. Cumming, bears, in relief, a cross, with surrounding circle and shaft, whose entire surfaces are covered with

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an elaborate guilloche pattern, the intricate interlacing of which is well defined. This shafted cross occupies about two-thirds of the length of the slab, and is surrounded by an outline terminating in a scroll on each side at the foot. On either side the shaft is a grotesque animal, and at the foot a line of scroll-ornament, from which rises, on each side, a simple band terminating in scrolls behind and above their heads. On the lower part of the slab below the scroll-ornament base of the cross, and entirely clear and distinct from it, and independent of all other ornament or device is the Fylfot to which I am about to direct attention; it is placed somewhat diagonally upon the plain portion of the slab, and measures about a foot from limb to limb. This Fylfot which, as I have said, is remarkable if not unique in its development, I have had engraved on Fig. 17. It is, as will be then seen, formed of four crozier-like limbs whose shafts intersect each other in the centre; the scrolls being three-fold.

The "Fylfot," "Fytfot," "Gammadion," or "Thorr's Hammer," as it is variously called—"the dissembled cross under the discipline of the secret"—is one of the most curious and ancient forms of cross, and its mysticism and symbolism are very marked. By some writers it is said to be formed of four gammas conjoined in the centre "which, as numerals, expressed the Holy Trinity, and, by its rectangular form, symbolized the chief cornerstone of the church"; by others, to be formed of the two words *su* and *asti*, meaning "it is well," or "so be it," and implying complete resignation. From this the *Swástikas*, the opponents of the Brahmins, received their name; "their monogrammatic emblem, or symbol, being the mystic cross 卐 formed by the combination of two syllables *su* x *ti* = suti, or swasti." With all this, however, I have nothing to do on the present occasion. Heraldically, the Fylfot may be described as a cross cramponnée, or rebated. In its proper proportion, as

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I have on other occasions shewn, it is a square area divided into twenty-five square parts *(i. e.*, five each way) thus (Fig. 1) of which seventeen form the figure.

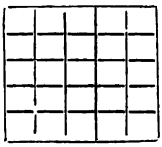

Fig. 2.

Fig. 3.

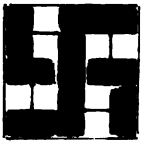

Fig. 4.

It is, therefore, simply a plain Greek cross, or cross of St. George, composed of nine of these squares (as in Fig. 2) with the terminations of the limbs rebated and continued to the outer edges of the general square, as shewn on Fig. 3. Or, in other words, it is a plain cross of five squares within a border of similar squares from which the fourth (or second) on each side has been omitted. In this, its simple, form it occurs, as I shall presently show, from the very earliest times from which art-relics have come down to us and among nations and peoples far removed from each other in their geographical distribution, in sentiments, and in religion.

In northern mythology the Fylfot is known as the Hammer of Thorr, the Scandinavian God, or Thunderer, and is called "Thorr's Hammer" or the "Thunderbolt." The same is said of the Tau which, though somewhat hammer-shaped according to our form of hammer, bears no possible resemblance to the ancient emblem of the thunderbolt. The Scandinavian god Thorr, whose day *Thorrs*day or Thursday stands between those of his father (Wodin or Odin, *Wodens*day, Wednesday,) and mother (Fria or Friga, *Frias*day, Friday) was "the bravest of the sons of Odin" and "believed to bee of the moste marvellous power and might; yea, and that there were no people throughout the whole world that were not subjected unto him, and did not owe him divine honour and service; that there was no puissance com-

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parable unto his. His dominion of all others most farthest extending itself, both in heaven and earth. That in the air he governed the winds and the cloudes; and being displeased, did cause lightning, thunder, and tempest, with excessive raine, haile, and all ille weather. But, being well pleased by the adoration, sacrifice, and service of his suppliants he then bestowed upon them most faire and seasonable weather; and caused corne abundantly to growe; as all sorts of fruites, &c.; and kept away the plague and all other evill and infectious diseases." The emblem of this god, Thorr or the Thunderer, was, as I have said, a thunderbolt or hammer of gold, which hammer was frequently represented as a Fylfot. His hammer, it is said, had the peculiar property that whenever thrown it never failed to strike the object at which it was aimed and always returned or flew back to his hand.* This property will be recognised as similar to that of the boomerang; and here, surely, as I have already on another occasion advanced, we have a curious and interesting insight into the origin of the form of the emblem itself. As I have just said, the fylfot is described by some writers as being formed of four gammas conjoined in the centre. The form of the boomerang, something like a letter V, with a rounded, instead of pointed, bottom, bears a marked resemblance to the ancient gamma, and it is a missile instrument, which on being skilfully thrown, slowly ascends into the air, whirling round and round till it reaches a considerable height and then returns, until it finally sweeps over the head of the thrower and strikes the ground or other object behind him. When this power, and the form of the boomerang, are remembered in connection with the traditional returning power of the hammer, the Fylfot may surely be not inappropriately described as a figure composed of

* His weapon being a thunderbolt it was of course but natural that a belief should spring up that it returned to him after striking where aimed, else, how could he again throw it?

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four boomerangs conjoined in the centre and thus emblematise the "Thunderer's" power. This form of Fylfot is not at all uncommon on early examples from Troy and other places and countries. It is indeed simply the ordinary Fylfot with the angles rounded

almost as though formed of two S's crosswise.

Fig. 7.

The Fylfot is found on early Scandinavian, Danish, Indian, and Gaulish coins, as well as those of Syracuse, Corinth, and Chalcedon. It is also occasionally found on Anglo-Saxon coins; on one of these, of the sixth or seventh century, the rebate of each of the limbs does not start from quite the top, and is pointed. Some of the ancient Danish coins on which the emblem appears, bear also the name of Thorr in runes.

One of the most remarkable assemblages of objects of high antiquity upon which the Fylfot appears is that of the terra-cotta whorls, pottery, and the like, brought to light by Dr. Schliemann, and figured in his work upon *Troy and its Remains*. With regard to these the doctor remarks that he had frequently found both the and the on remains during the course of his excavations without at first being able to understand their meaning. After researches in different works, however, he came to the conclusion "that both the and the which he found in Émile Burnouf's Sanscrit Lexicon under the name of *Suastika*, and as to the meaning of εὖ ἐστι, or, as the sign of good-wishes, were already regarded, thousands of years before Christ, as religious

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symbols of the very greatest importance among the early progenitors of the Aryan races in Bactria, and in the villages of the Oxus, at a time when the Germans, Indians, Pelasgians, Celts, Persians, Sclavonians, and Iranians, still formed one nation and spoke one language;" and he proceeds to cite a vast number of instances in which he, in the course of his investigations, has found it occurring. Without, however, following him, or Émile Burnouf, or Max Müller, or other works, to which those who wish to pursue the subject further may be glad to refer, but from which space would not allow me to quote, I will proceed to give a few examples that will be useful for reference and comparison.

I have already given example of the ordinary form and correct proportion of the Fylfot on Fig. 4, and now give an actual example on Fig. 12, following

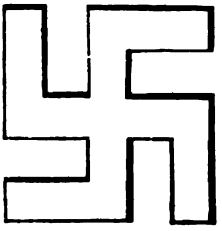

Fig. 12.

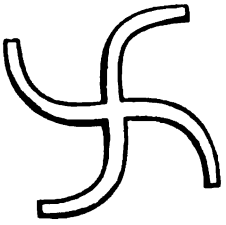

Fig. 13.

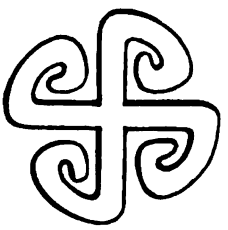

Fig. 14.

it up with others, to show its gradual development into the ornate form in which it appears at Onchan and other places. Fig. 13, is from one of the Trojan whorls, and from other sources, and Fig. 14, from a curious sculptured stone, part of the shaft of a cross, at Dearham, in Cumberland. On this piece of sculpture the Fylfot, which is twice repeated, occurs in the lower part of the shaft, surrounded by rude spiral and other ornaments. Above them is a human figure holding out

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its hand in front of an enormous bird, which is resting upon, possibly, a prostrate child. Above this again, surrounded with scroll work, is a mounted horseman. This piece of ancient sculpture, which was only lately discovered, was communicated to the Cumberland and Westmorland Society and to *The Reliquary*, by the Vicar of Dearham, the Rev. W. S. Calverley, ranks among the more curious examples of the fylfot. That side of the shaft upon which it occurs is here engraved. A further development of the same form is Fig. 16, from a Trojan whorl; and the next, more elaborated still, is the remarkable cursive example on the sculptured slab, at Onchan, in the Isle of Mann. Another curious development is the next, which I here copy from a Roman tesselated pavement at Bath.

Fig. 15, Shaft of Cross, at Dearham.

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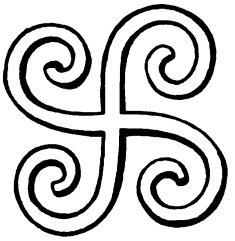

Fig. 16. From a Trojan Whorl.

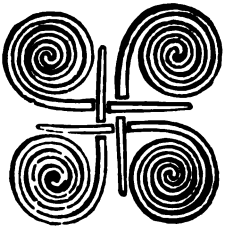

Fig. 17. From Sculptured Slab at Onchan, in the Isle of Mann.

Fig. 18. From a Roman Tesselated Pavement at Bath.

Among other remarkable instances of the occurrence of the Fylfot, to which it will be well to direct attention, is the singular piece of scultpture—the foot-prints of Buddha, as carved on the Amraverti Tope, near the River Kistna. The sculpture represents the carved impress of the feet of Buddha within a border of foliage and animals. On each of the ten toes is carved a Fylfot, and the same emblem appears also, with others, twice upon each heel and once upon the cushion, or ball, of each foot. It is occasionally met with on Roman Altars in our own country; good examples being those from Brememium and Birdoswald on the Roman Wall, and another preserved in Alnwick Castle. The thunder bolt also occurs on some altars along

Fg. 19. Roman Altar, from Birdoswald.

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Fig. 20. Roman Altar, at Alnwick Castle.

with, or without, the wheel of Nemesis, and more especially and markedly, on one from the Risingham Station where it partakes, closely of the Fylfot form. Those of my readers who are fortunate enough to possess Dr. Bruce's *Lapidarium Septentrionale* will find these examples engraved; and they will also be found in Vol. XXII of *The Reliquary*. It is curious also to note, in connection with these Roman examples, that the Fylfot occurs (besides on other Roman, Etruscan, Chinese, and other pottery) on the famous Colchester vase, of which I append an engraving (Fig. 21) and that it is also met with on the paintings which occur in the Catacombs of Rome. The Colchester vase, so-called because it was found in the

Fig. 21. The Colchester Vase.

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Roman Cemetery, which formed the site of West Lodge, near that city, where it had been used as a sepulchral urn, bears as one of the three groups with which it is decorated, a representation of a combat between two gladiators—a *Secutor* and a *Retiarius*. The former, wearing a close helmet and armed with sword and shield, is advancing upon his conquered adversary prepared to strike the fatal blow, while the latter, who has been vanquished, has dropped his trident and is elevating his right hand to implore mercy from the spectators. It is on the shield of the *Secutor* that the Fylfot occurs and is probably there placed as an emblem of asserted power and victory. Over the head of the *Secutor* are the letters MEMN - N - SAC - VI III, which (taking it for granted that the A in SAC should be E) has been read as *Memnivs* [or *Memnon*] *numeri secutorum victor ter*, or, "Memnius [or Memnon] of the number [or band] of secutors, conqueror thrice"; over that of the *Retiarius*, VALENTINV LEGIONIS XXX, meaning, clearly, "Valentinus of the thirtieth legion," who was, doubtless, the vanquished one whose figure appears. On another vase, which I give as a companion to this (Fig. 22), a nude figure is represented holding the thunderbolt.

Fig. 22.

From the time of the Romans, or, earlier still, from that of the Norsemen, the Fylfot has, in one way or other, been used down to the present day in our own

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country. Besides the earlier examples to which I have referred, and many others that could be cited, it is, later on, found on a shield on the Bayeux tapestry (Fig. 23), and, later still, is not unfrequently met with on monumental brasses and sculptured effigies of ecclesiastics, military, and laymen. Thus, on the examples here engraved (Figs. 24 to 28), it forms, on the brass of Thomas de Hop (circa 1300) a priest, in Kemsing Church, alternately with quatrefoils, a border on the collar of the chasuble; on that of Richard Hakebourne, in Merton College, on the border of the collar and sleeves; on the collar of the chasuble of the brass of Walter Frilend's, at Oakham, Surrey, and John Alderburne at Lewknor and others; and on those of Bishop Branscomb, Sir John D'Abernoun, and many others. It may, probably, have been adopted by Christians through its "consisting of four gammas, which, as numerals, expressed the Holy Trinity, and, by its rectangular form, symbolized the chief corner-stone of the church."

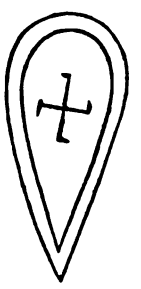

Fig. 23.

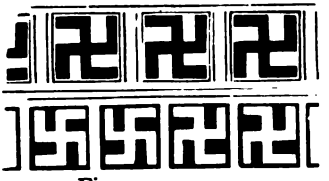

Fig. 24.

Fig. 25.

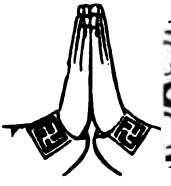

Fig. 26.

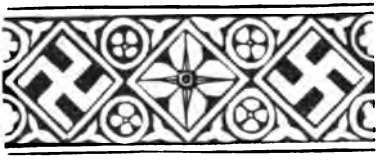

Fig. 27.

Fig. 28

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The Fylfot either in its simple 卐 form, or of more or less complicated development 卍 or combined with other Figures, was also a favourite device upon mediæval bells, and enters, not unfrequently, into the marks adopted by their founders, more especially those of the midland counties of England. Of these, I give engrav-

Fig. 31.

ings of one or two examples on Figs. 31 to 33. As the ringing of the church bells in times of tempest was superstitiously believed to drive away thunder, probably

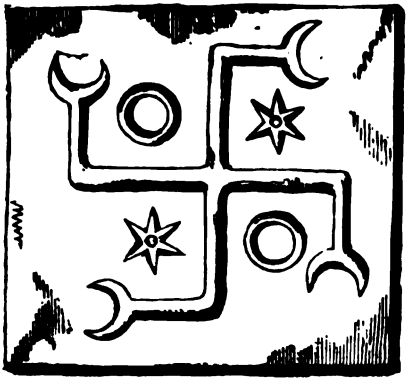

Fig. 32.

the old Thunderer superstition that had not died out of the popular mind might have had something to do

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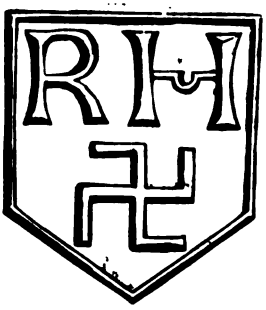

Fig. 33.

with the putting thereon the sign of Thorr, who was believed to have power over storms and tempests, and of himself throwing the thunderbolts.

I have said, perhaps, enough on the subject to show that more than a passing interest attaches itself to even so apparently trivial a matter as the occurrence of an out-of-the-way ornament on a slab in a village church-yard, and, I trust, by so doing I may lead others to examine more closely the remains of past ages that are spread so lavishly over the length and breadth of the Island, and to note their peculiarities, trace out their symbolism and hidden meaning, and give to the world the result of their researches.

The Hollies,
Duffield, Derby.

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OLD MANX FAMILIES

THE CHRISTIANS OF MILNTOWN IN THE ISLE OF MANN AND EWANRIGG HALL IN CUMBERLAND.

✦

ARMS—AZURE a chevron confrée, between three chalices OR.
CREST—A unicorn's head ARGENT, erased, armed and crested OR.
MOTTO—*Salus per Christum*

✱

A FAMILY of Scandinavian origin, the MacCristens, Christins, or, as they now call themselves, Christians,* must have attained an important position in the Isle of Mann at an early date, as John McCristen, the first of whom there is any record, was one of the Judges or Deemsters in 1408 and a Member of the Tynwald Court in 1422. Of his three successors, who also bore the name of John, the first was seated at Altadale, in the Parish of Lezayre; the second was Deemster, from 1500-1510, and the third was also Deemster from 1511-1535. This latter acquired

* James the VIIth Earl of Derby writing to his son, in 1643, says—"There be many of the Christians in this Country—that is Christins, [for that is] the true name; but they have made themselves chief here."

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the property adjoining Altadale and called the whole Milntown. He was the first to put the Manx Laws in writing. Daniel, his brother, was the ancestor of the Christians of Baldroma, in Maughold. His sister married Garret of Ballabrooie, and his eldest daughter Samsbury‡ of Ronaldsway. John, his second son, was Water-Bailiff. William, the eldest, who was Deemster with his father, succeeded to the estate in 1535, but died four years afterwards. William's second son, Robert, was also Deemster. From him the Christians of Lewaigue, in Maughold, are descended. Ewan, the fourth in descent from William, changed his name from MacCristen to Christian. He succeeded to the property in 1593. In 1605, when only 26 years old, he was made Deemster, and held that office 51 years. He was also Deputy-Governor of Peel Castle, and the most influential man in the Island.† His sister, Jane, married Thomas Samsbury of Ronaldsway, and died s.p. He purchased that estate from her trustees, and presented it, in 1643, to his third son, William, the famous "Iliam Dhone."§ John, his eldest son, who died before him, was Assistant-Deemster. His eldest daughter, Mabel, born in 1599, was John Curghey of Ballakillingan's second wife. Ewan, John Curghey's son, by his first wife, married Margaret, born in 1617, a younger sister of Mabel's. Ewan was succeeded in 1656 by his grandson Edward, who was also Deemster. Edward's eldest son, Ewan,* purchased the property of Ewanrigg Hall, in

‡ Samsbury, now Sansbury.

§ An account of the Christians of Ronaldsway will be given in the next issue of "The Manx Note Book."

* This Ewan Christian, together with his namesake of Lewaigue, and John Stevenson, of Balladoole, was appointed by the House of Keys, in 1703, to treat with the Earl of Derby concerning the "several disputes, questions, and differences . . . between the Lords of the Isle and their tenants," which were then arranged by the "Act of Settlement." (See preamble to that Act in the Statute Law Book.)

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Cumberland, (circa 1680), and also succeeded to the Milntown property on his father's death in 1693. His eldest son, John, married Bridget, daughter of Humphrey Senhouse, of Netherhall, a lineal descendant of King Edward the First. Of his numerous daughters several married into Manx families—Ann to one of the Bacons of Ballabrooie, (Major Cæsar Bacon was her grandson); Jane to Captain Charles Moore, of the Abbey; Elizabeth to William Fine, of Ballachott; Alice to Quayle Curphey, of Ballakillingan; Margaret to Thomas Wattleworth, of Peel: she had two daughters, one of whom, Elizabeth, was Archdeacon Moore's and W. F. Moore's grandmother; the other, Margaret, married her first cousin, Joseph, son of Thomas, vicar of Crosthwaite, in Cumberland, who was Edward Christian's fifth son. From him are descended a branch of the family who are numerously represented at the present day. We may mention Ewan and Joseph Henry Christian, architects to the Church Commissioners; Henry Bailey, Member of Council at the Cape of Good Hope; Henry, Admiral and Chief-Constable of Gloucestershire; Alfred, George, and William Christian, Merchants, and Mrs. W. F. Moore, of Cronkbourne. To return to the elder branch, John, the eldest son of John and Bridget Senhouse, married Jane, daughter of Eldred Curwen, of Workington Hall, Cumberland. He was High-Sheriff for Cumberland in 1766. His third son, Charles, married Ann, daughter and heiress of Jacob Dixon, of Moreland Close, and had issue, who still possess that property. Their second son, Fletcher, was Mate of H.M.S "Bounty," and leader of the mutineers. He settled in Pitcairn's Island, where he married an Otaheitan woman, by whom he had a son, called "Thursday October," and a daughter, who married the Rev. G. H. Nobbs, the Chaplain of the Island. Thursday October Christian died in 1850. His grandson, Andrew, now 41 years old, has a numerous family. In 1856, the whole community,

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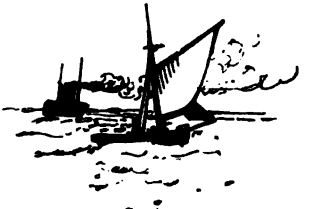
consisting of 194 souls, viz., 40 adult males, 47 adult females, 54 boys, and 53 girls, were transferred to Norfolk Island, where land was allotted to them by the English Government. Mary, daughter of the above John and Bridget Senhouse, married Edward Law, D.D, Bishop of Carlisle, and had issue, among others, a son, who became Lord Ellenborough. John, the High-Sheriff, died in 1767, and was succeeded by his son John, then a child of twelve years old, who, in 1775, married (first) Margaret, daughter of John Taubman, of Castletown. (John Taubman had married Esther, John Christian Curwen's aunt. From him are descended the Goldie-Taubmans, of the Nunnery.) By her he had issue John, who became Deemster, and who succeeded to the Christian properties. Margaret Christian, neé Taubman, died in 1778. In 1782, he married Isabella, heiress of Henry Curwen, of Workington Hall, his first cousin, and assumed the name of Curwen. He was one of the first agriculturalists of his day, and he held a high position in the House of Commons.† His descendant, Henry Curwen, is the present proprietor of Workington Hall. Deemster John Christian's son, William Bell Christian, Receiver-General, M.C., M.A., J.P., the 19th in descent from John MacCristen, is the present proprietor of the family estates. His eldest son, Ewan John, is Commissioner of Police at Kimberley, South Africa.

A. W. Moore.

† A short Biography will be given under the head of "Manx Worthies," in a future number.



Coasters.

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MANX WORTHIES. ✲

✲

HENRY SKILLICORNE was born in the Parish of Lonan, in the year 1678. He went to sea when twenty years old, and rapidly rose to the rank of captain. He commanded several of the finest vessels sailing from Bristol, and, during a sea life of forty years, acquired considerable wealth. He gave £20 to the fund for building the new church at Lonan, "out of a respect to the place of his nativity."* John Allen, the curate of the parish, writes to him in 1733,† "I hope you will pardon us for mentioning yo^r^ name in the Act of Tynwald, as being our great benefactor in so freely giving such a considerable sum to this good and charitable work, w^ch^ we thought fit to insert to continue a lasting witness and record of y^or^ generous temper and truly charitable and public spirit."§ The total cost of building both the Parish Church and Vicarage was only £124. Captain Skillicorne was an intimate friend of Bishop Wilson's, as their correspondence shows. He left the sea in 1738, and settled at Cheltenham, where, "becoming proprietor of the spring and premises in right of his wife," he soon discovered its medicinal qualities and "brought this most salutary water to just estimation and extensive use."‡ He was,

* Feltham's Tour, page 216.

† For a copy of the Epitaph (which we purpose giving *in extenso* in a future number), as well as for Bishop Wilson's and John Allen's letters, the editor is indebted to Captain Skillicorne's great-grandson, Mr. W. Nash Skillicorne, M.A., Deputy-Lieutenant and Magistrate of the County of Gloucester, now residing at Cheltenham.

§ Statute Law Book, page 215 (1841 edition).

‡ "Dugdale's England and Wales delineated."

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in fact, *the founder of Cheltenham as a watering place.* He was buried in the old church there on the 18th of October, 1763. According to his curious epitaph, which is long enough to occupy three pages of this Magazine "he was an excellent seaman, of tryed courage . . . and could do business in seven languages . . . . . He was of great regularity, and so temperate as never to have been once intoxicated. Religious, without hypocrisy, grave without austerity, of a cheerful conversation without levity, a kind husband and tender father, tall, erect, robust, and active . . . He lived and dyed an honest man."†

A. W. M.

† See Note, page 21.

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Castle Rushen.

THE TITLE OF THE MANX DOOMSDAY BOOK.

*

ASSEDATIO ter . et tenementorum Thomæ Comitis Derbiæ Domini Stanley I . . . Manniæ: De III^bus Shedynes in terrâ suâ Manniæ prædictâ viz De Rushen, Me . al, Gariff . . Wilhelmo Parre contrascriptore ibidem cum aliis officiariis Domini mense Junii . . . Domini Millesimo D^m X^mo communibus terminis solutionis. Incipiet ad festum Sancti Michaelis Archangeli A . . Millesimo D^m XI^mo; in onere Roberto Calcote, Receptore ibidem.

✠

(PROBABLE TRANSLATION.)—"The setting of the lands and tenements of Thomas Earl of Derby, Lord Stanley of the I(sle) of Mann: of the three Shedynes in his land of Mann aforesaid namely: of Rushen, Me(d)al, Gariff (. . .)? William Parre, comptroller there, with other officers of the Lord, in the month of June (Anno) Domini 1510th, at the usual times of payment. It shall begin at the feast of Saint Michael the Archangel, A(nno Domini) 1511th: Robert Calcote, Receiver there, being in charge."

✠

Thus commences the first *Manorial Roll* in the Isle of Mann. The original document is quite illegible in various places. The three remaining Sheadings were surveyed in 1515. These surveys, which have been taken at intervals ever since 1511, are records of the terms on which the tenants were confirmed in their holdings.

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MANX BALLADS No. I.

✲ CREGGYN SCARLEODE. ✲

MY chree lesh seaghyn tooillit, m'aigney trimshey lane,
My kione jeh cadley spooillit, gyn saveen cheet er m'ayrn.
My lhie er ynnyd cheddin, yeearree aash ayns fardail,
Son naght myr ta ny tonnyn, ta m'aigney foast rouail.

Yn moyrn lesh goanlys caggey ta craa ny creggyn fo-ym,
As sneih lurg sneih er m'aigney cur eh my chree ve trome.
Ny brooinyn serjey lhaggit lesh tonnyn sheer chleih foue,
Ta'n keeayll ain mennick mollit as moad's nyn jerkall moue.

My ta'n sterrym troggal, as ny bodjallyn dyn seih,
Ta'n aer gaase dhoo ar gobbal, yn soilshey hed nèose veih.
Myr bleayst gholl fo ta lhongyn, ga t'ad jeh darragh jeant,
Ta'n seihll as moad's y cronneeyn, cur er my chree ve faiynt.

Myr shoh er chroshyn smooinaght, jeh'n creg cloaie mee skee,
Foast er my lhong veg smooinaght, te aker ayns my chree.
Son cheayll mee red myr sonnish, dy bee ayn laa caghlaa,
Bee'n sterrym dew'l shoh harrish as voue mayd sollys hraa.

✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲ ✲

NOTE in Old MS., from which the Poem was copied:—"A THRENODIA upon the direful effects of the REBELLION, with a prophetick of the downfall thereof, Composed by the REVD. AUTHOR on SCARLETT ROCKS."

FROM the collection of the late ROBERT GAWNE

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ENGLISH VERSION

SCARLETT ROCKS.

MY mind with troubles vexed, my heart with grief annoy'd
My head with cares perplex'd, my all of comfort void,
Upon this stony pillow I seek my rest in vain,
And just like yonder billows my thoughts do swell again.

These rocks below are shaken, and torn as well as I,
Our strength is all mistaken, and we are found a lie.
The waves with often beating have eaten into stone,
Whilst ills with oft repeating have made my heart to groan.

When by a storm are cluster'd, the waters and the sky
And all to ruin muster'd but this poor rock and I.
Our ships, like shells, are sinking, for all their oaken sides:
O then shall I be thinking of all deceitful tides.

And thus my harms recounting, upon this cliff I rest;
My ship no longer mounting, my anchor in my breast,
Which when it came in hither, methought I heard one say,
We shall have change of weather and see a fairer day.

* * * * * * * * * * * * * *

THIS was composed in English and Manx by SAMUEL RUTTER when Archdeacon, circa 1645. The spelling of the MANX, which had become very corrupt from the mistakes of copyists, has been corrected by Mr. W. J. CAIN. The English, which has been modernised by previous transcribers, is a very free rendering of the Manx, and is decidedly inferior to it.

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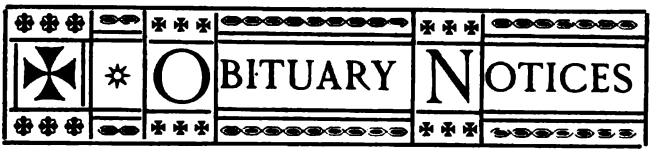

✠

RICHARD JEBB, M.A., born 27th January, 1807, died on the 7th February, 1884, was appointed Vicar-General on the 16th of December, 1861. He graduated at Trinity College, Dublin, and was called to the English Bar in 1832. A profound lawyer, an able and upright judge, an independent and conscientious politician, he filled his high office till enfeebled by increasing years, with dignity and success. He was a fine scholar, a brilliant orator, and a sparkling humorist.

✠

ROBERT JOHN MOORE was born at Peel on the 14th of February, 1816, and died there on the 15th of May, 1884. He was a scion of an old Manx family, the Moores, of Poolroish, in Braddan. In 1838 he was called to the Bar, and in 1854 he became High-Bailiff of Peel. From 1850 to 1881, when he declined re-election, he was a Member of the House of Keys, and from 1858 to his death he rendered valuable service as Secretary to that body. For many years he was also a member of the Highway Board, and Harbour Commission. As a Magistrate, he was most painstaking and efficient. His knowledge of Manx law and custom was unrivalled. An enthusiastic antiquarian, he was one of the Council of "The Manx Society" from its foundation. As to his labours for the welfare of his native town, the results speak for themselves. The best of good fellows, the kindest of friends, charitable and free-handed even to excess, a Manxman to the backbone, Robert John Moore of Peel has left a blank behind him that will not be readily filled up.

✠

THE REV. F. P. B. N. HUTTON, M.A., Vicar of St. Saviour's, Leicester, died on the 22nd of October, after a short, but severe, illness, in the 59th year of his age. He graduated B.A. at Cambridge in 1849, and in the same year was appointed Curate of St. James', Wednesbury, in Staffordshire, where his work "among the poor sufferers in the terrible outbreak of cholera in 1850, was an example of that absolute abnegation of self, which was

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the characteristic of his blameless life."* In 1872, he accepted the incumbency of St. Thomas', Douglas, where he remained for six years, beloved and respected by all who knew him.

✠

J. J. HARWOOD, who died in Douglas, on the 5th November, will be remembered, not only as an amateur actor of great ability, but also by the liberality with which he placed his dramatic talent at the disposal of any entertainment for charitable purposes. He was a distinguished freemason, having been P.Z. of the Athole Chapter and one of the founders of the Tynwald Lodge, of which he was P.M. in its second year.

✠

THOMAS CANNELL, born in the Isle of Mann, in 1804, who emigrated to America in 1829, and died in Cleveland in 1884, was one of the most prominent of the early settlers in Ohio. He was distinguished by his genial and kind-hearted disposition and his vigorous activity in every pursuit in which he was engaged.

✠

WILLIAM HARRISON was born at Salford on the 11th of December, 1802, and died at his residence, Rockmount, German, on the 2nd of November, 1884. During his earlier years he was engaged in mercantile pursuits, in the course of which he travelled through a large portion of Southern Africa. In 1842, he retired from business, and came to reside in the Isle of Mann. He was a member of the old House of Keys from 1856 till its dissolution in 1867, and was made a Magistrate in 1872. He was one of the Council of "The Manx Society" from its foundation, and edited no less than fifteen of the thirty-one volumes issued by that body. Among the most valuable of these are the three volumes of Miscellanies and "The Biographical Account of Works relating to the Isle of Mann." A zealous and painstaking antiquarian, William Harrison will be remembered as having rescued many of our insular ballads, customs, superstitions, and legendary lore from an undeserved oblivion.

* *Leicester Journal.*

✠

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EPISCOPAL SEAL.

BISHOP HENRY BRIDGMAN, of Brazenose College, Oxford, created D.D. in 1660, Dean of Chester and Rector of Bangor, was consecrated Bishop of Sodor and Mann, at Chester, on the 1st October, 1671. He died on the 18th May, 1682, and was buried in Chester Cathedral. The above Seal has been engraved by Mr. W. C. Lockerby, from a drawing by Captain Stokes in 1868, and kindly lent by Mrs. Cecil Hall.

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NOTES 1884

AGRICULTURAL.—The year has been a very disappointing and a decidedly unremunerative one. A dry parching spring made the hay and straw, as well as the root crops, very light. The rain in July came too late for the hay, but greatly benefited the turnips, which have turned out very much better than could have been expected. The harvest was well saved in beautiful weather, but has proved scarcely up to the average, as the straw is so short. Wheat was the best crop, oats the worst. Both grain and live stock of all kinds are low in price.—The annual show of the Isle of Mann Agricultural Society, held at Milntown on the 8th of August, was a very successful one. The number of entries, 468, is the largest on record, and the gate money, £168 11s., has only been surpassed in 1873, when £173 was received.

ARCHITECTURAL.—The New School of Art, recently erected on the Finch Hill Estate, belonging to Mr. Philip Christian, is a Gothic structure, composed of local stone, with red sand-stone dressings, and forms a portion of the contemplated design for a School of Art, a Public Reading Room, and a Museum. Mr. Christian has not only most liberally presented the ground on which the building stands, but has originated and executed the able and cleverly-adjusted design, in which the School of Art building, from an architectural point of view, occupies but a minor place. On approaching the building, one is at once struck with the apparently immense proportions of the northern windows, which are, nevertheless, in height carried out in accordance with the recommendations of the Science and Art Department. The mullions and transomes also have purposely been made slender, so as not to obstruct the light, so necessary in art studies. The interior consists of one large room, 56 ft. x 28 ft., and proportionately lofty, which

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has a remarkably cheerful and comfortable appearance, Well lighted, well ventilated, and sufficiently heated, it affords the students every facility for conducting their work with comfort and success. The school was opened by Lady Loch on the 17th of April, 1884. ——The New Church at Peel is cruciform, with a tower and spire at the N.W. corner. The design is a free treatment of the early decorated style. The beautiful material, red sandstone, of which it is built, adds greatly to its appearance. The handsome tower and spire were erected in memory of Mrs. Rowley Hill by the Lord Bishop, to whose unceasing exertions the existence of the church is mainly due. The peal of bells (eight), and all the principal fittings, were presented by inhabitants of Peel. The church was opened on the 26th August by his Grace the Archbishop of York (Dr. Thomson) who, after the service, proceeded to lay the foundation-stone of the "Isle of Mann Navigation, Grammar, and Mathematical School" on a site just to the north of the church.

ANTIQUARIAN.*—At the N.E. corner of Maughold Church-yard, the Rev. S. N. Harrison has traced out the boundary of an ancient cemetery with a small chapel enclosed, and on the S.E., a small building with a large well outside. Near the Church he found a gold coin of Louis le Debonnaire about 2 feet below the surface, close to the foundation of a dry stone wall, some 4 feet down.†——In some recent draining operations in connection with the hotel at Rushen Abbey, a considerable number of ornamental tiles were discovered, which evidently belonged to the old building. They are almost certainly of local manufacture, and, though they are made of coarse material, the designs are decidedly good, particularly one with an elaborate treatment of oak leaves and acorns.—— In the month of February last, an interesting discovery was made by Mr. Cain, of Ballakaighen, German, while engaged in draining —a canoe, 14 ft. long and 2 ft. 7 in. wide, formed from a solid trunk of oak. The upper part of the sides has decayed away, but the rest is hard and sound. It is to be hoped that this piece of ancient handiwork may be preserved for our future local Museum, and not be allowed to follow the lead of so many Manx antiquities by drifting across the water.

* Detailed descriptions of the various discoveries under this heading will be given in future numbers.

† A full description of this unique coin, together with an engraving, will be given in the 2nd number of this Magazine, by kind permission of Mr. Jewitt.

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ARTISTIC.—Mr. J. M. Nicholson had two charming water-colour drawings in the summer exhibition at the Grosvenor Gallery, the subjects being "Ponte di Rialto" and "S. Maria della Salute," both painted from sketches made when he visited Venice in April, 1882.——Mr. J. H. E. Partington, of Manchester, now residing in Ramsey, has painted a variety of Manx subjects. "A Ramsey Wrecker" depicts a handsome barefooted lass, with a bundle of wreckage in her arms, on Ramsey Shore, during a gale. This beautiful picture was painted in 1883, and first exhibited at Stockport, where it was purchased by Mr. Edwin Lawrence for £210. Mr. Partington then kindly lent it to the Douglas School of Art for exhibition purposes, and finally sent it to the Royal Academy, where it was hung at this year's exhibition. The size of the canvas is 5 feet by 4 feet. "The Rescue," showing the Manchester Lifeboat *The Two Sisters* rescuing a schooner in Ramsey Bay, is now on exhibition at the Manchester Corporation Art Gallery. It is the most important picture in size and motive which Mr. Partington has painted. The figures of the crew of the lifeboat are full size. ——Mrs. J. W. Swinnerton, who exhibits under her maiden name of "Annie L. Robinson," had a small picture called "Danae" in the Royal Adademy. The *Saturday Review*, after speaking of it as a "clever and scholarly work," says "it represents a young and beautiful country girl, wearing a sun-bonnet, and standing close in front of a bank, on which the furze is in full blow. The sunny effect, the light and shade, the depth and luminous quality of the shadows, and the charming expression of the face, raise this picture to a high level of merit."——Mr. J. W. Swinnerton's chief sculptural works during the year have been: (1) "The Victor," which was well exhibited in the Royal Academy. This is a male statue, of heroic size, representing a Greek warrior reaching out his right hand to receive the golden crown, while he rests his sword, which is held in the left hand, with its point on the ground; (2) a bronze bust of the late Mr. Beyer, ordered for the Victoria University, Manchester, by the governors; (3) a bronze bust of the late Mr. Baume, modelled from a cast taken after death.

LITERARY.—*The Gælic Topography of Wales & the Isle of Mann*, by Neil Mac Nish, B.D., LL.D., Cornwall. (From the proceedings of the Canadian Institute, 1884.)——*The Statutes of the Isle of Mann*, 1417-1824. Vol. 1, "Edited by J. F. Gill, under the supervision of James Gell, Attorney-General." The most complete and by far the best arranged collection of the Statutes that has been published. The acts are all numbered, and laws expressly

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repealed, or temporary laws, are in small type.——*Short Stories*, by Hugh Coleman Davidson. The following will be of interest to Manxmen: "Robin y Ree" and "Manx Smuggling," in *All the Year Round*; "Camping on the Calf of Mann," in *Home Chimes*; "A Ghost's Story," in *Merry England*.——*Pioneer Manxmen*,* by W. S. Kerruish, Cleveland, Ohio.

LEGISLATIVE.—The following Acts were promulgated on the 5th of July, 1884:—

"The Bills of Exchange Act, 1883,"
"The Companies' Act, 1884,"
"The Ecclesiastical Civil Judicature Transfer Act, 1884,"
"The Public Health Act, 1884,"
"The Elementary Education Act, 1884,"
"The Douglas Town Act, 1884,"
"The Ramsey Harbour and Town Act, 1884,"
"The Castletown Waterworks Act, 1884,"
"The Civil Registration Act, 1884."

MASONIC.—By command of H.R.H. the Prince of Wales, Grand Master, Bro. Col. Shadwell H. Clerke, Grand Secretary, assisted by five other officers of the Grand Lodge, consecrated two craft lodges in Douglas, viz., the "Ellan Vannin," 2049, on the 24th of October, and the "St. Trinion's," 2050, on the 26th. Bro. J. A. Brown, P.M., P.Z., was installed W.M. of the former, Bro. G. C. Heron, P.M., P.Z., of the latter. On the 30th October, Bro. H. J. Brearley, P.M., was installed W.M.M. of the "Peveril" Lodge of Mark Masons. Bro. Dr. J. W. Wood has been elected Z. of the "Athole" Chapter; Bro. J. Holden is W.M. elect of the "Athole" Lodge, 1004, and Bro. J. F. Terry, of the "Tynwald" Lodge, 1242.

METEOROLOGICAL.—The summer season, which may be considered to include the months of June, July, August, and September has, in 1884, been a remarkably fine one, as will be seen by a comparsion of its Temperature and Rainfall with the previous 30 years. The average temperature of the above months in 1884, taking the mean observations at Cronkbourne, Peel, and Castletown, was 57°54, which has only been exceeded by three seasons during the past

* The editor hopes Mr. Kerruish will permit him to re-produce his interesting paper in *The Manx Note Book*.

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thirty, viz., 1868, 57°73; 1857, 57°70, and 1865, 57°65. There have been seven drier seasons during the same period, viz., 1865, 5·40 in.; 1857, 6·10 in.; 1870, 6·71 in.; 1859, 7·06 in.; 1855, 8·88 in.; 1868, 9·23 in.; 1873, 9·26 in.; 1884 having 9·47 in.

During the last 30 years—

* The Warmest	June	was in	'61, 56°1,	the Coldest in	'60,	51°5
,,	July	,,	'59, 60°2,	,,	'62,	53°9
,,	August	,,	'80, 60°5,	,,	'81,	54°3
,,	Sept.	,,	'65, 59°5,	,,	'63, '79,	52°7
* The Driest	June	,,	'68, 0·52 in.,	Wettest	'72,	6·14 in.
,,	July	,,	'68, 0·36 ,,	,,	'79,	6·47 ,,
,,	August	,,	'80, 0·68 ,,	,,	'79,	6·53 ,,
,,	Sept.	,,	'65, 0·70 ,,	,,	'83,	8·49 ,,

It will be noticed that 1884 does not appear in either extreme. In comparing the three decades of '55-64, '65-74, and '75-84, we find the second period has an average temperature of 56°74, the first 56°79, and the third 55°62. In Rainfall, there is a greater difference, '55-64 having an average of 10·81 in.; '65-74, 11·38 in.; and '75-84, 14·73 in. † The Highest Shade of Temperature recorded is 79°7 at Peel, on the 28th of June, 1884.

OFFICIAL APPOINTMENTS.—Sir Henry Loch, K.C.B. (Lieut.-Governor of the Isle of Mann 1863-82), Lieut.-Governor of Victoria, 10th April, 1884. His Excellency, with Lady Loch and family, arrived at Melbourne on the 15th July. Addresses of welcome were presented by deputations representing the Manxmen in Victoria, New South Wales, and South Australia.——Mr. J. F. Gill, H.M.'s Second Deemster, on the 11th of January.——Mr. S. Harris, High-Bailiff of Douglas, Vicar-General on the 23rd of February.——Mr. W. S. Caine, M.P. for Scarborough, son of the late Nathaniel Caine, (a Manxman), one of the Civil Lords of the Admiralty in November.——Mr. J. C. Lamothe, High-

* The returns for the last 30 years have been taken from the following series of Observations:—*Temperature:* Ballasalla, 1855-61, Point of Ayre, 1862-77, Cronkbourne, 1878-84. *Rainfall:* Ballasalla, 1855-61, Douglas, 1862-77, Cronkbourne, 1878-84. A complete summary of these had been prepared, but, unfortunately, want of space has prevented its being printed.

† We cannot find that Maximum and Minimum Temperatures were recorded in the Isle of Mann before 1878, when they were commenced at Cronkbourne.

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Bailiff of Ramsey, to be Secretary of the House of Keys, in December. ——Mr. A. N. Laughton, advocate, to be High-Bailiff of Peel, in December.

SCHOLASTIC.—The following high honors have been obtained by pupils of King William's College during the past year :—Mr. W. H. Bragg, scholar of Trinity College, third wrangler in the Mathematical Tripos, at Cambridge; Mr. S. A. Kermode, scholar of Queen's College, second class in the Classical Tripos, at Cambridge; Mr. T. F. Maddrell, scholar of Sydney Sussex College, second class in the Classical Tripos, at Cambridge; Mr. J. L. Walton, obtained honors for classical and general literature, in the final public examination at Durham; Mr. J. F. Brindle elected, before commencing residence, to the Abbot University Scholarship, value £60 per annum, for classics, at Oxford; Mr. M. Bellamy elected to a Goldsmith Exhibition for Divinity, Classics, and Mathematics, open to undergraduate members of the University of Cambridge; Mr. J. W. Bragg to the first open scholarship, value £60 per annum, for Mathematics, at Emmanuel College, Cambridge; Mr. C. T. Parez to the first open scholarship, value £60 per annum, for Mathematics, at Clare College, Cambridge; Mr. T. W. Eyre to the first (bracketed) open scholarship for Classics, Mathematics, at Magdalene College, Cambridge; Mr. J. F. Brindle to an open scholarship, value £50 per annum for five years, for classics, at Jesus College, Oxford; Mr. H. Crellin to an open scholarship for Mathematics, at Queen's College, Cambridge; Mr. H. F. Freeman, by examination, to a sizarship for classics, at Corpus Christi College, Cambridge; Mr. C. B. Moffatt to a Steanie Exhibition, at Trinity College, Dublin, and has also had awarded to him the Silver Medal (1882) and the Gold Medal (1883) for Oratory.—— Miss Ethel Moore has been elected to a scholarship, value £35, and an Exhibition, £15 15s., at Newnham Hall, Cambridge, for distinguished success in the Higher Local Examination in Groups A, (English language and literature); B, (French and German), and H, (History).——In April, the Rev. John Quine, B.A., late Postmaster of Merton College, Oxon., and late Chaplain to the Lord Bishop of Sodor and Mann, was appointed Principal and Head-Master of the Douglas Grammar School.

STATISTICAL.—The number of passengers conveyed to Douglas by the various Steampacket Companies during the past season has been the largest on record, viz., 178,323.

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THE DIOCESAN CONFERENCE.—The fifth session was held on the 21st and 22nd of October. After an address from the Bishop, papers on "Religious Doubts and Difficulties, and how to deal with them," were read by the Rev. Dr. Hughes-Games, the Rev. A. A. Bridgman, and Mr. J. W. Clinch. On "Woman's Work in the Church," by the Rev. T. A. Taggart, Mr. G. A. Ring, and Dr. Wood; and, on "The Church in Relation to Local Charities, Home and Foreign Missions" by the Rev. G. Paton, the Rev. H. S. Gill, and Mr. A. N. Laughton. The following members were elected to represent the Diocese of Sodor and Mann on the "Central Council of Diocesan Conferences:"—Clerical: Revs. Dr. Hughes-Games, H. S. Gill, M.A., and Ernest B. Savage, M.A.; Lay: Sir James Gell, Messrs. C. Cannell, and A. N. Laughton.

THE WESLEYAN METHODIST CONVENTION was held on the 23rd of October. After an address from the president, the Rev. W. T. Radcliffe, papers were read by the Rev. J. S. Fordham on "The Duties and Opportunities of Local Preachers, with special reference to preparation for the Pulpit"; by the Rev. J. Fielden on "Preparation of the Heart and Life for the Work of Preaching the Gospel"; by the Rev. W. Culyner on "How to promote effective Revival Services," and by Mr. William Crennell, M.H.K., on "Methodism: Its Position and Duties."

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QUERIES.

I SHALL be glad to know if there are any portraits of Bishops Levinz and Hildesley in existence?

R. SODOR & MANN.

Bishop's Court.

I HAVE a curious nickel medal, 1¾ inches in diameter. On the obverse it bears the "three legs," surrounded by the motto "We stand firm together." On the reverse, in the centre, "Sir Geo. Sheweld, Brewer Generall to the Knights of Laxey, Augt. 14, 1749," surrounded by "In Love and Friendship." Can any of your readers enlighten me as to its history?

JAMES GELL, (Attorney-General).

Castletown.

CAN any one tell me who St. Spitlin is? He has two days in our Calendar, one Spitlin *sourey*, or "summer," on the 18th of May, the other Spitlin *geurey*, or "winter," on the 18th of November.

W. KERMODE.

Ballaugh Rectory.

Is anything known of the site occupied by St. Kathren's Chapel? It is placed in the Map "performed by Iohn Speed, anno 1610" a short distance N.E. of Fleswick Bay; and so appears in most, if not all, of the Maps of the Island down to the end of the last century; but I do not think that it is mentioned in any published during the present century. The modern church at Port Erin has the same dedication.

ERNEST B. SAVAGE.

St. Thomas', Douglas.

ACCORDING to the *Westminster Journal and London Political Miscellany* for June 29, 1765, Silk Weavers were to be established in the Isle of Mann. Is there any record of this having been done?

"FIDDER."

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MEETINGS ✲ OF ✲ SOCIETIES ✲

✲

ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—During that part of last Winter Session that comes within the year 1884, the following papers were read :—

12th Jan.—"Notes on some discoveries at Orrysdale Head," by the Rev. Ernest B. Savage.

" —"Our Insect Enemies—Cutworm," by Mr. Philip M. C. Kermode.

" —"Note on a Specimen of the Silver Fir (Abies Pectinata") by Dr. Tellett.

4th Mar.—"Note on the Ancient Canoe discovered at Ballakaighen, German," by Mr. P. M. C. Kermode.

" —"The Preservation of Manx Place Names," by the Rev. Ernest B. Savage.

6th May.—"Note on the Common Frog," by Mr. H. Clarke.

—At the annual meeting held on the 1st April, the following officers were elected: President—Rev. W. Kermode, Rector of Ballaugh; Vice-President—Mr J. C. Crellin, M.A.; Treasurer—Miss A. M. Crellin, Orrysdale, Michael; Secretary—Rev. Ernest B. Savage, M.A., St. Thomas' Parsonage, Douglas. In the month of June, a party of "The North Staffordshire Naturalists' Field Club and Archæological Club," numbering about fifty, paid a visit to the Island; members of the Isle of Mann Society acted as guides, thus enabling them, from local knowledge, to cover a large extent of ground in their four daily excursions. On the 24th July, an excursion was made to Foxdale and neighbourhood; and on the 31st July, there was a new departure in a day's excursion to Furness Abbey and Barrow-in-Furness, which was in every way successful; and the principle of one annual trip beyond our own coasts was strongly urged by those present. The first meeting of the present winter session was held on the 11th November, when the following communications were presented:—"A List of Manx Minerals," by Professor Warington Smyth, F.R.S., and a paper by Mr. C. O. Wickert on "The International Ornithological Congress" held at Vienna, April 1884. The members were much gratified to learn that his Excellency the Lieut.-Governor had expressed his willingness to become patron of

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the Society, and a resolution was unanimously passed to that effect. A meeting was also held on the 16th December, when a paper on "The Monumental Crosses of Mann" was read by Mr. P. M. C. Kermode; and a letter by Mr. F. Swinnerton on some "Flints" found by him at Port St. Mary, specimens of which were shewn. The following were elected honorary members—Professor W. Boyd Dawkins, F.R.S., and Professor W. Warington Smyth, F.R.S.

THE ISLE OF MANN SCHOOL OF ART.—On the 23rd October, the following were elected to serve as the committee:—Mrs. Walpole, Mrs. W. F. Moore, Mrs. A. N. Laughton, Rev. E. Ferrier, Col. Paul, Dr. Okell, Messrs. R. S. Stephen, P. Christian, J. M. Nicholson, James Cowle, A. Lewis, and J. Boyd (Secretary). His Excellency the Lieut.-Governor, the High-Bailiff of Douglas, and the Chairman of the Douglas Town Commissioners, are members (ex-officio). We understand that it is intended to give a series of Science Lectures in connection with the above Institution.

THE Literary and Debating Societies of Castletown and Peel, and those in connection with the Churches of St. George and St. Thomas, in Douglas, have all had successful sessions. Among many interesting papers, we have only space to note "The Tripartite Nature of Man" by the Rev. Dr. Hughes-Games; "The Physiology of Digestion" by Dr. F. B. Pullin, and "The Electric Telegraphing System" by Mr. Kinvig. There have been debates on "Free Trade," "Local Option," "The Present Standard of Education," &c.

THE Liverpool Manx Society's annual re-union was as successful as usual, and they have had several other meetings during the year.

The editor regrets that he has not been able to give more space to the Meetings of Societies, &c., in the present Number, but he hopes to be able to do so in future. Communications from the Secretaries of Societies at home and Manx Associations abroad will be welcomed.

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CORRESPONDENCE

*

THE WORD "SNAEFELL."

SIR,—

MANY years ago, when the Isle of Man Steam Packet Company resolved to name a new steam-ship after the loftiest mountain in the Island, several persons, including the late Mr. Burman (Secretary to the Lieut.-Governor) and myself, were consulted about the proper mode of spelling the name. Mr. Burman inclined to the opinion that it should be written SNAFIELD, or SNAEFIELD. I unhesitatingly asserted that the correct spelling is SNAEFELL.

In order to obtain an authoritative decision, Mr. Burman wrote to the late Professor Munch, of Christiania, and shortly afterwards received the following reply from that distinguished scholar. Mr. Burman subsequently favoured me with a copy of the learned Professor's letter, which will, undoubtedly, be read with interest by many of the subscribers to *The Manx Note Book*.

I am, faithfully yours,

WM. KNEALE.

Victoria Street, Douglas.

[*Copy of Professor Munch's letter to Mr. Burman.*]

SIR,—Your question is very easily answered, but there is another question, viz., whether the correct form of spelling the name will agree with you. This form is Snæfell, SNÆFELL. The name is a very frequent one all over Norway and Iceland, and it is composed from snæ- (with the masculine termination snær) *i.e.*, Snow, and fell, contracted from fiall, *i.e.*, Mountain. Snæfell accordingly means "Snow-mountain," and you will find the very same name in the loftiest and grandest promontory of Iceland (no doubt mentioned by Lord Dufferin or Metcalfe) Snæfells jökul, *i.e.*, the Jökul (icicle, iceberg) of Snæfell.*

Now, it is perhaps an awkward thing that the word Æ (pronounced as the French *ai*) is not usual in English. But, whatever

* There is, or was, also a mountain called Scacafell in the Isle of Man, near Ramsey; see Chronicon regm Manniae.

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you resolve upon as to this point, you ought entirely to abstain from using a d in the end of the name, as that addition would make the composition mean "the field of snow" (la plaine de neige) instead of "the mountain of snow"; "field" being the German "Feld," plain, camp, area, *i.e.*, it would give the name almost a contrary signification from what is originally and really meant by composing it.

Hoping that you will find this explanation sufficient, and with the best wishes for the brave ship,

I am, Sir, your obedient Servant,

P. A. MUNCH.

James Burman, Esq., Douglas.

*

TREASURE TROVE.

SIR,—

AMONGST the Anglo-Saxon remains in the British Museum are a beautiful silver necklet and bracelet, labelled "Isle of Mann." Desirous of learning their history, I was referred to the gentleman controlling that department of the Museum. He was unable to tell me anything further about them than that they were treasure trove from the Isle of Mann in 1870, presented by the Lords of the Treasury. Do any of your readers know anything further about them? You would do well to let the Manx people know that now the finders of treasure trove can claim from the Treasury the full intrinsic value of all manufactured precious metals.

Yours truly,

J. C. FARGHER.

216 Malpas Road, Brockley, S.E.

*** The following letters, from among many others, have been received wishing *The Manx Note Book* every success:—Sir Henry Loch, Melbourne; Lady Buchan, London; Mr. J. K. Ward, Montreal; Mr. W. S. Kerruish, Cleveland, and Mr. P. Craine, Geneva, U.S.

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HARVARD COLLEGE
AUG 13 1901

THE MANX NOTE BOOK

A QUARTERLY JOURNAL
OF MATTERS PAST AND PRESENT
CONNECTED WITH THE ISLE OF MANN

EDITED BY A·W·MOORE·M·A·

NUMBER 2.
APRIL 1885
PRICE 1s. 3d.

DOUGLAS,
G. H. JOHNSON

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NOTICES.

THE Notes on Current Events will be published in the January number.

ALL Communications must be authenticated by the Name and Address of the Writer, not necessarily for publication, but as a guarantee of good faith.

THE Loan of Old Documents, Newspapers, Memoranda of Noteworthy Facts, in any way connected with the Isle of Mann, and information concerning "Manx Worthies" and "Old Manx Families," will be acceptable. Nothing under these latter heads will be published without being submitted to their representatives, if any.

THE MANX NOTE BOOK forms an excellent medium for Advertisements, which will be received by the Publisher, before the 1st of March, June, September, and December respectively. Scale of Charges, per each insertion:—One Page, £1; Half-page, 12s; Quarter-page, 6s. 6d.; Four Lines, 2s. 6d., 6d. per Line afterwards.

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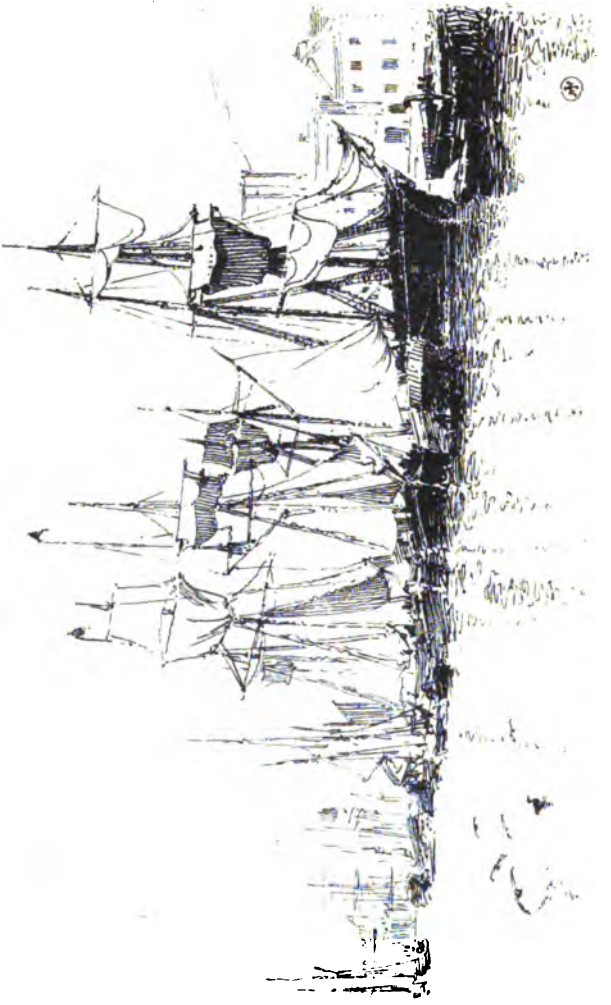

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THE MANX NOTE BOOK

APRIL 1885

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SOME ANCIENT MANX SUPERSTITIONS.

*

WHILE THE ANCIENT SUPERSTITIONS OF THE MANX PEASANTRY ARE, PRACTICALLY, ALMOST EXPLODED, a few are still preserved in the folklore and legends of Mann, and many are indicated in its native dialect. Language is, to a large extent, an index of the old customs, habits, and characteristics of a people. The belief in imaginary and abulous beings and agencies is common to primitive tribes. The Irish, Highland Scotch, and Manx myths and superstitions were, probably, nearly identical, and it might be interesting to compare them. Some of the Manx are given below:—

SHEE denotes a fay or sprite: LHIANNAN-SHEE was a guardian spirit, or a genius. LHIANNAN

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literally means a sweetheart, or lover. SHEEAN signifies a charm. IMSHEE represents an imp or demon.

The CUGHTAGH was a spirit who had his abode in the caverns of seacliffs, and whose voice was the soughing of the wavelets or the breathing of the zephyrs.

The GLASHTYN was a water-goblin, whose dwelling was a slimy cave beneath the froth and spray of a cascade, or a deep dark basin excavated by the rushing and eroding water in the rocky bed of a river.

The TARROO-USHTEY, or water-bull, was supposed to live in either salt or fresh water. He was believed to visit, and associate with, the herds of the farm, and a mule—FARLHEIY—between this imaginary creature and a cow was an occasional wonder.

The PHYNNODDEREE was a kind of satyr, a monster between man and beast, supposed to be covered with black shaggy hair and to have fiery eyes.

The KEIMAGH was a spirit supposed to haunt the stiles of grave-yards and to guard the sacred resting places of the dead.

CASLYS and ASHLINS denote respectively a ghost or spirit, and ASHLISH signifies a vision in a dream.

BOGGANE is a general term for any frightful apparition. The word FERRISH = fairy, is simply a corruption of the English word which it represents. In the Manx tongue a term denoting fairies is MOOIN-JER-VEGGEY, literally the little family, or little company.

The POHLLINAGH was a merman or mermaid. BEN-VARREY is another appellation for mermaid. Mermaids, it seems, were more numerous than mermen, for they were oftener heard of. We are told that these nymphs of the sea have occasionally become inamoured

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of native youths who chanced to wander in the vicinity of their grottoes.

FALLOGYS = divination from the aspect of the stars. The FALLO-GYSSAGH was a soothsayer and an astrologer.

OBBEE = witchcraft, was implicitly credited. Ugliness and deformity in a mountain crone sufficed to establish her reputation as a sorceress. She was the CAILLAGH-NY-GHUESHAG—the BEN-OBBEE, whose visits were dreaded in the Sheading in which she resided. Her presence within a neighbour's curtilage was an ill-omen—DROGH-VONNEY. The animals of the farm would sicken and die in consequence of her evil-eye—DROGH-HOOILL, like the lambs of Virgil's Menalcas, who exclaims *Nescio quis teneros oculus mihi fascinat agnos.* When a charm or incantation—PISHAG —was required, the BEN-OBBEE was always ready to perform it. She was an adept at chiromancy—FAAISHLAGHT. She had, it was supposed, the power of assuming the form of any of the lower animals. The shape, believed to be often selected, was that of a hare. The BENAAISHNEE = fortune-teller, practised chiromancy as well as the BEN-OBBEE, and her divinations were in great repute.

J. M. JEFFCOTT.

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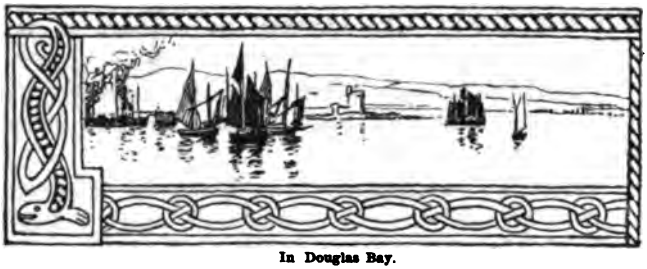

In Douglas Bay.

MANX SURNAMES.

CHAPTER I.

INTRODUCTORY.

IT IS NOW GENERALLY RECOGNISED THAT THE STUDY OF PERSONAL NOMENCLATURE OCCUPIES AN IMPORTANT PLACE AMONGST the subsidary sources of historical illustrations. In Modern Europe, it is to the surnames, rather than to what we call the Christian names, that this illustrative value principally belongs. A complete and accurate account of the family nomenclature of any European country—an account including the etymology of each individual surname, and the locality and approximate date of its first appearance —would tell us not a little respecting the ethnological elements existing in the population of the country, the proportions in which those elements were represented in different districts, and the habits and occupations of the inhabitants during the period in which surnames came

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into existence. In the case of any of the larger countries of Europe, however, it is scarcely necessary to state that no complete history of family names has ever been written; indeed, we may venture to regard the accomplishment of such a task as an impossibility. Many writers have attempted to treat partially of the origin of the surnames of England and of other lands; but, from the want of documentary evidence, or the difficulty of consulting it, their statements are inevitably in great part conjectural; and the incomplete character of these attempts necessarily renders the general inferences which may be based upon them more or less insecure. The surnames of the Isle of Mann have not, as yet, been systematically studied, but the small extent of the Island, its isolated position, the comparatively stationary character of its population (before the present century), and the abundance of documentary material, are all circumstances which are favourable to the investigation of the subject. In the following chapters it is proposed, as completely as the means at the writer's disposal permit, to examine the surnames which are, or have been, in use in the Isle of Mann; to determine their etymology, when practicable, by the aid of documentary forms; and to indicate the districts in which the names appear to have had their origin.

The general results yielded by the analysis of Manx family nomenclature are such as might be anticipated from a consideration of the history of the Island and of its geographical position. The history of the Isle of Mann falls naturally into three periods. In the first of these the Island was inhabited exclusively by a Celtic people, identical in race and language with the population of Ireland. The next period is marked by the Viking invasions, and the establishment of Scandinavian rule. The third period is that of the English dominion, when the Island became open to immigration from Great Britain. Each of these three historical periods has left its traces in our surnames. As might be expected, the

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names of Irish derivation form the largest class. The Scandinavian epoch is represented by a considerable number of names inherited from the Vikings. It is noteworthy, however, that in nearly every case these Scandinavian names are Celticised in form—that is to say they have received the Irish prefix *Mac*, and have undergone the kind of phonetic corruption which was inevitable, when they had to pass through Celtic-speaking lips. The English rule introduced into the Island many surnames from Great Britain, and this process is still going on. Some of the older of these imported names underwent translation into the native language. On the other hand, the use of the English language in the Island has led to the translation of certain native names into English; and it appears that (as was the case also in Ireland) some families have been known both by their native Celtic surname and by its supposed English equivalent, the one or the other being adopted according as the language used was English or Manx. Amongst the indirect consequences of the English connexion may be reckoned the partial colonisation of the Isle of Mann by the Anglo-Norman settlers in Ireland, which has given us the Hibernicised Norman surnames common in certain districts. The geographical separation of the Isle of Mann from the mother country, Ireland, caused the Manx dialect to become, in course of time, materially differentiated from the Irish speech with which it was originally identical. From the same cause many of the originally Irish surnames of the Island have undergone a degree of phonetic corruption that covers them with a disguise which can only be penetrated by a recourse to early documents. The prefix *Mac* has, in many cases, fallen away altogether; in other cases it is represented only by its final consonant. This is the explanation of the many names beginning with C, K, or Q, such as CALLISTER, CLAGUE, COOLE, KELLY, KILLIP, KEIG, QUIGGIN, QUILLIAM, QUALTROUGH, &c., the frequency of which is so striking to any visitor to the Island.

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Where the syllable *Mac* was prefixed to personal names beginning with *Giolla* ("servant of"), the initial syllables have been frequently contracted into *Myl*, the surname MAC GILCHRIST, for instance, becoming MYLCHREEST. Early in the 16th Century the prefix *Mac* was almost universal; a hundred years later it had almost disappeared. The old distich says:

"Per Mac atque O, tu veros cognoscis Hibernos,
His duobus demptis, nullus Hibernus adest."

i.e.,

"By *Mac* and *O*
You'll always know
True Irishmen they say,
But if they lack
Both *O* and *Mac*
No Irishmen are they."

O never took root in the Isle of Mann, but *Mac* has left numerous traces of its existence.

Women had the curious prefix *ine*, a shortened form of *inney* ("daughter")* before their names. Thus, in 1511, we find DONOLD MAC COWLEY and KATHRIN INE COWLEY. After the middle of the 17th Century *ine* is not found, though *Inney* survived as a Christian name till about a century later.

In Europe generally surnames may be divided, with regard to their derivation, into four classes: (1) Those derived from the personal name of an ancestor; (2) Those derived from trades and occupations; (3) Those which originally indicated place of birth or residence; and (4) Those which were originally nicknames descriptive of a person's appearance or character, or containing an allusion to some fact in his history. The Celtic and Celto-Scandinavian surnames of the Isle of Mann, however, belong almost exclusively to the first and second of these classes. The evidence of early documents shows that nearly all of them at one time contained the prefix

* cf. Irish *ní*, a contraction of *ingben*.

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Mac followed either by a Christian name or by a word denoting a trade or calling. We have, however, some surnames, though only very few, which are derived from an ancestor's descriptive nickname, like [Mac] KINVIG, "son of small head," or from the designation of his nationality, like MAC BRETNEE (now Cretney), "son of the Briton or Welshman."

The native portion of the nomenclature will, therefore, here be discussed under two heads: surnames derived from Christian names, and surnames derived from words significant of occupations, nationality, and other personal characteristics. Although in the Isle of Mann descriptive nicknames scarcely ever became hereditary, and therefore have contributed in very slight degree to our list of surnames, they have been and still are quite as largely used as in other countries as a means of distinguishing between namesakes. A considerable number of these distinguishing epithets may be found in our Parish Registers and other early documents, and as these may be fairly regarded as so much unused raw material of family nomenclature, they will be given in an appendix.

It has already been stated that an attempt will be made in these pages to assign the etymology, so far as it can be ascertained, of the Celtic or Scandinavian names discussed. Many of these are derived from Biblical or Hagiological Christian names which are the common property of Europe. In these cases it will be sufficient to give the ordinary English form of the Christian names in question. When surnames are derived from personal names of purely Celtic or Scandinavian formation, the original forms of the personal names will be quoted from Irish or Icelandic documents. To translate a compound name as if it formed a significant whole is generally a mistake; but the meaning of the roots from which the names are formed will usually be stated.

It remains to give an account of the documentary aids which have been employed in the present inquiry.

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The earliest of the Manx records is the *Chronicon Manniæ* (A.D. 1017-1376), kept by the Monks of Rushen Abbey. It contains but few names, and is, consequently, of but little use for our purpose. There is no record of names worth mentioning till A.D. 1408, the date of the "Declaration of the Bishop, Abbot, and Clergy against the claim of Sir Stephen Lestrop."† From 1417-1511 our chief authority is the Statute Law Book of the Isle of Mann, wherein "ensueth diverse ordinances, statutes, and customes, presented, reputed, and used for Laws in the Land of Mann, that were rattifyed, approved, and confirmed, as well by the honourable Sir John Stanley, Knight, King and Lord of the same Land, and diverse others his Predecessors, as by all Barrons, Deemsters, Officers, Tennants, Inhabitants, and Commons, of the same Land."‡ The *Libri*§ *Assedationis*, and *Libri Vastarum*, or Manorial Rolls, which commence in 1511 and have been continued at intervals since that time to the present day, form the chief source of our information till the beginning of the 17th Century, when we have the Parish Registers to refer to.§ The earliest Parish Register, that of Ballaugh, commences in 1598. Our Registers are especially interesting from the way they show the distribution of the various names. Thus, on the low sandy coast of Bride, Jurby, Ballaugh, and Michael, where the Vikings of old could easily run their flat-bottomed ships on shore,

† Oliver's Monumenta, Vol. II. p. 247.—Manx Society, Vol. VII.

‡ The Statutes of the Isle of Mann, edited by J. Frederick Gill, 1883, p. 3. The spelling of the personal names in this edition has been adhered to, except that the names in 1417, have been taken from the *facsimile* of the copy in the Rolls Office, given as frontispiece to Vol. III. of the Manx Society's publications. The full lists of the "Commons of Mann" in 1429 and 1430, and the names of the members of the "Quest taken at the Castell of Rushene" in 1521, and of the Jury in 1570, as they are not given in the Statute Law Book, have also been taken from the Acts in this Volume, which have been printed from the MS. copy in the British Museum.

§ It must be remembered that the earlier records in the Isle of Mann are written in Latin, and that, consequently, many of the proper names are corrupted by being Latinised. In the Registers the different forms of a name frequently arise from careless spelling, as correct orthography is quite of a late date.

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Scandinavian names are most common. On the south-west coast, adjacent to Ireland, we find a predominance of the Hibernicised Anglo-Norman names, borne by the descendants of the MAC WALTERS and the MAC WILLIAMS; while in the centre and on the east coast the names which came from Ireland at an earlier date and those of purely native formation are most frequent. It is remarkable how very seldom people moved from parish to parish before the present century. Names quite common in one parish were hardly known in the next.

For the original forms of the Scandinavian names our principal authority has been the *Landnamabok*, which is a record of the colonisation of Iceland. Reference has occasionally been made to other Icelandic works, and to Cleasby and Vigfusson's great Icelandic-English Dictionary.*

Our information respecting old Irish personal names has been chiefly derived from the following sources, (1) "The Annals of the Four Masters,"† which were mainly compiled by Michael O'Clery, a Franciscan Friar, between A.D. 1632-6, from the then existing Irish MSS. They extend from fabulous antiquity to A.D. 1616. (2) "*The Chronicon Scotorum*,"‡ a Chronicle of Irish affairs from the earliest times to A.D. 1150. (3) "The Topographical Poems of *Sean O'Dubhagain and Gilla-na-naomh O'Huidhrin*."§

A. W. MOORE.

(To be continued.)

* Oxford, at the Clarendon Press, 1874.

† Edited, with a translation and notes, by John O'Donovan, LL.D., M.R.I.A. (2nd Edition, Dublin, 1856).

‡ Edited, with a translation, by W. M. Hennessy, M.R.I.A. (London 1866).

§ Edited, with translation, notes, and introductory dissertations, by John O'Donovan, LL.D., M.R.I.A. (Dublin, printed for the Irish Archæological and Celtic Society, 1862.)

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MANX WORTHIES

GEN^{L} SIR MARK CUBBON

MARK CUBBON WAS BORN IN THE VICARAGE OF MAUGHOLD, 23RD AUG., 1775. HIS FATHER WAS THE REV. THOS. CUBBON, afterwards Vicar-General; his mother, Margaret Wilks, daughter of the Rev. James Wilks, Rector of Ballaugh, and sister to Col. Mark Wilks. They had ten children, of whom Mark was seventh. As a boy he enjoyed scrambling over the hills and rocks of his native place, and in after life he retained an extraordinary delight in ascending hills. Frequently, when in camp, the bugle sounded at half-past two, when all walked for an hour, then rode till day-break, when, accompanied by others, he would ascend some neighbouring hill, and return to breakfast. In early life he attended the Parochial School, and then went to Mr Maddrell in Ramsey, of whom he said afterwards, "I wish he had taken more pains to thrash Latin into me." His uncle, Col. Wilks, wrote to his father from London on the eve of his

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departure to India, before he was Acting Resident of Mysore, saying he had prepared matters so as to have Mark enrolled as a cadet, and that he would have to leave England in the spring of 1802. He had to start earlier than was expected and arrived at Calcutta in the summer of 1801. When qualified he was appointed to the 2nd Madras Battalion, and in July 1804 to the 2nd Battalion 5th Native Infantry, and served with the Field forces commanded by Col. Chalmers, in Travancore. He had an enthusiastic admiration for the Sepoys and respected their religious prejudices. He expressed a soldier's pride in his Battalion as the best disciplined on the Coast, and said that General Sir John Craddock told them that they should take the field in preference to any other if the new war broke out. In 1809, he received a civil appointment. At this time there was great disturbance in the army. Sir G. Barlow had succeeded the Marquis Cornwallis as Governor, and among other acts he proposed a pledge to all officers to obey his orders and support his government, or be removed from all military functions. When the pledge arrived at Mysore the officers refused to sign it and many of the oldest and best were dismissed. When the pledge was presented to Sir Mark, his reply was, "I have read the declaration proposed by the Governor for the signature of the officers, but as the required pledge involves the necessity of acting against my brother officers I beg leave to decline it." In a letter to his uncle he said, "I cannot bring my feelings to act against my brother officers, nor will I, for mercenary considerations, afford assistance in executing measures which I detest against officers whom I love. I know not which deserves most censure, the conduct of Sir G. Barlow or that of the army, nor did I approve of either, and holding these principles I lost my appointment." In 1810, he was appointed to the Commissariat Department and served with the Field forces under Col. Close, in the Nerbudda Country, as

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afterwards with those under Major-General Taylor, in the Kurnool. Next year he was appointed Assistant Commissary-General, "a distinction," he says, "far above my rank or claim on the service. I have been appointed to the most delightful Cantonment and attached to the largest field force under this Presidency; I must consider myself one of the most fortunate young men in it, although I am unlucky in my Regimental promotion." In 1827, he succeeded Sir William Morrison as Commissary-General, on his appointment to the Residency of Travancore.

After the capture of Seringapatam a separate government was formed of Mysore and invested in the hands of two Commissioners; but in 1834, Sir William Bentinck appointed Sir Mark sole Commissioner, with large discretionary powers. Such was the confidence reposed in him that no Governor or Chief-Commissioner had such unfettered power committed to him. He occupied this post till 1860, a period of twenty-six years, during which time the history of the Province "is that of a people made happy by release from serfdom and of a ruined state restored to financial prosperity." In 1856 he received the honour of K.C.B. During the dreadful insurrection of 1857, the territory of Mysore was maintained in perfect tranquility. In 1859, the Governor-General wrote, "The service you have rendered to the state in connection with the administration of Mysore for nearly a quarter of a century are, as they have always been, most highly appreciated by the Government. These services were a few years ago marked by the special approbation of the Queen, and the Governor-General freely and gladly concedes to you the high merit of having subsequently during the late crisis, and in the midst of difficulties which you have in no way exaggerated, kept the Provinces under your charge in perfect tranquility. The value of your services to those Provinces, and the honour and esteem which, by your high character as well as by your administrative

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ability and success, you have won from every branch of the community, European and Native, stand on record and can never be forgotten by the Supreme Government." In the next year orders were issued to transfer the superintendence of Mysore affairs from the Governor-General to the government of Madras. When Sir Mark heard of this he sent in his resignation, as he held it to be contrary to the declaration made by the Honourable Court of Directors in 1838. When the people heard of his resignation they prayed Lord Canning not to accept it, and the order was withdrawn. At the beginning of the next year he felt compelled to resign owing to ill-health. He left India in April, 1861, and died at Suez on the 23rd. His remains were brought home by Dr. Campbell, who had attended him on the voyage, and interred in Maughold Churchyard, May 17th.

When the tidings of his death reached Mysore all public offices were closed, and all public business throughout the Mysore territory was suspended for three days. A large sum was raised to erect a memorial; and an equestrian statue was ordered from Baron Maroschetti, which was unveiled on the 16th of March, 1866, in the presence of an immense assembly. Mr Bowring, who had succeeded him, gave an address expressing his admiration of the abilities and high character of his illustrious predecessor.

S. N. HARRISON.

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Imitation of the Blackbird's Song

Scene a Village
Blackbird sings to Innkeeper's pretty daughter

Kione jiarg Kione jiarg
Apyrn dhoo Apyrn dhoo
Vêl oo cheet Vêl oo cheet
Skee fieau Skee fieau
Lhondoo Lhondoo

Red head Red head
Black apron Black apron
Are you coming Are you coming
Tired waiting Tired waiting
Blackbird Blackbird

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NOTES FROM THE REGISTERS ✲ ✲ ✲

THE PARISH OF BALLAUGH

✲

UR PARISH REGISTERS IN THE ISLE OF MANN CONTAIN MUCH QUAINT AND CURIOUS INFORMATION, WELL WORTHY OF BEING TRANSCRIBED. THE REGISTER OF THE PARISH OF BALLAUGH,* being the oldest will, therefore, have the first place in our series. The earliest book, which seems to have been a transcript of the original, is now in a state of pulp. Fortunately, however, it was beautifully copied, some fifty years ago, by the Rev. Thomas Howard, Rector.

It is entitled—

"A REGISTER BOOK OF BURIALLS MADE IN Y^E^ YEAR OF OUR LORD GOD 1598, BEING THE FIRST YEAR THAT I, NICHOLAS THOMPSON, CAME TO BALLAUGH CHURCH, TO SERVE THERE MYSELFE &C., AS FOLLOWETH":—

*Vicar-General Wilks (Rector 1771-1777) writes—"The antient and modern name is S^t^ Mary's of Ballaugh. The Etymology of *Ballaugh*, as I take it, is from y^e^ Mx:—*Bal-ny-laghey*, which *laghey* signifies *mire* or *mud* where w^th^ this Parish formerly abounded from y^e^ number of quags or mires in y E side thereof."

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A few of the early entries are appended.

Anno Domini, BURIALS.

1598.

Averick Steane, daughter of Thomas Steane, buryed the 17th June, *anno ꝑdto.*

Jony Kneale, als Steane, wife of the above sd Thomas, buryed the 22nd June.

Ann In...illworrey, daughter of Tho: Mcylworrey, buryed the last of June.

Jon Quayle, infant son to Donold, buryed 22nd August.

Christian Cowley, *uxor* Don: Quayle, buryed 22nd Sepber.

Kathrin Kneen, *uxor* Tho: Kennall, buryed 2nd October.

Harry Mcylworrey, buried 13th December.

John Thompson, infant, buryed the 23rd December.

Jony Stephan, daughter of Jon, buryed 25th December.

Christian Illerea, buryed the 2d January.

Jon Kneen, infant son of Jon, buryed 8th January.

Kathrin Callister, daughter of Wm, buryed 7th ffebruary.

1599.

ffinlo Quayle, infant, buryed ye 25th March,

Anna Steane, daughter of Tho: buryed 20th August.

Jony Quayle, infant, buryed the 12th Septembr.

John Thompson, infant, buried the 25th September.

Jony Christian, buryed the 10th October.

John Teare, buryed the 12th October.

Kathrin Corraige, infant, buryed 12th November.

Margtt Kneen, buryed the 22nd November.

William Quayle, buryed 5th December.

Eliz: Kneen, buryed ye 9th December.

Jony Craine, buried 16th December.

BAPTISMS.

1607.

Ellinor ffoster, daughter of Patt: ffoster.

Bessy Kelly, daughter of Pattrick.

N.B.—The other names in this year are worn out.

1608.

Jon Gawn, son of Dolling, baptized the 12th Aprill.

Dollin Cannell, son of Jon Cannell bap:

Jony Kew, daughter of one McKew, de K.K. Michell, bap: the 6th of June and buryed the 7th of the same month att Ballaugh.

ffin: Craine, son of William, bap: ye 11th of June.

Kathrin Quayle, daughter of Jon, bap: ye 1st of July.

Christian Corraige, daughter of James, bap: 1st July.

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1608.—[Continued.]

Thomas Thompson, son of Nicho: Thompson, Parson, baptized the 24th July 1608, and was born into this world upon the thursday before, being the 21st of the same month, about eight a clock in the morning.

Christian Curlett, daughter of Phinlo: bap: 21st Augt

Jon Corlett, son of Jon, bap: within 27th August and buryed the same day.

Mally, daughter to Wm Cowley, bap: ye 6th of Septembr

Margery: daughter of Jon Curlett, bap: 7th January.

Jon, son of Thomas Curlett, bap: 13th of January.

N.B.—The remainder of the names in this year are worn out.

Marriages are not entered till 1695.

EXTRACTS.

October ye first, Anno Domini 1600.

"The order of the Division of the Church-yard ditch beginning att the entrance in and goeing about sun-way as every Treen is appointed in their course. In the whole eight Treens and an halfe & halfe a quarter by itself besides, A.D., *i.e.* a half *(demi)* Treen for the court belonging to the Lo: Bpp: next the Entrance, & now lately made by the cotters."

We find a little further down that the Treens were—

"Marked out as followeth in order by the most ancients men of the Parish, in anno 1600."

Then follow the names of the Treens.—The owners of these divisions were obliged to keep their portion of the church-yard and fence in order. To this effect is appended the following passage in the Register:—

"Note that there is [20] tie yeards for every whole Treen, that is for every quarter five yards, excepting the *Court Treen, & a quarter of Ballabegg where ye entrance is, which hath noe more but the way in coming in & ye 2 sides or cheekes, some 2 soddes broad on either side or thereabouts."

1606. "*Anno preto*, was buryed 2 twins, sones to Donold Macylrea, wch were baptized within, and the 3rd son being baptized att ye Church the same day, was like wise buryed the 9th day of the same month, all three being born att one birth the said day of January, *ano preto*."

*Note in Register.—"The court Treen or ye Lo Bopps parte of antiquitie belonging to that place, upon ye east side of the entrance."

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Anno preto, *i.e.* the aforesaid year; *within*, *i.e.* in the house, privately.

1607. "Note that the 28 of October, in *anno preto*, was born ii twines, a son and a daughter, children to Thomas Twatch. The daughter was baptized within & buried the 29th day of ye same month, the son being baptized in ye Church the said 29th of October, in *anno* 1607, & named Philip Twatch."

1609. "Cally Pharick Ine Gawen, Irishwoeman, buryed 23." *(sic)*.

Cally Pharick, *i.e.* St. Patrick's handmaid. Ine is a shortened form of Inny ("daughter.")

1611. "Was baptized Ellin Thompson, daughter to Sr Nicho Thompson, Parson, the 21 of ffebruary, *preto*, and born into ye world upon Friday, the 19th of the same month, about . . . . in ye afternoon.'

The hour is illegible. "Sir," was a title applied to priests and curates in general, because they had usually taken the first degree of *dominus* (or Bachelor of Arts) which was usually translated "Sir," *vide* Shakespeare, "Sir Hugh Evans, a Welsh parson," "Sir Oliver Martext, a vicar." It is strange to find "Sir" followed here by "Parson." The title, "Sir," in the case of clergymen, was generally restricted to vicars and curates, rectors being styled "Parson," or "Mr" the shortened form of Magister or Master of Arts.

1613. "Nicho Thompson, son of Nicholas, baptized ye 9th day of March *anno preto*, being born into this world on Sunday before, being the 6th day of March, a quarter of an hour before ii a clock in ye affore-noon vizt in *anno dom:* 1613."

1621. "Nicho Thompson, son of Sir Nicholas, buryed the 13 November, *intus in choro* also Arthur."

The Rector seems to have lost two sons at the same time. The birth of Nicholas is recorded in 1613, Arthur's is not to be found in Ballaugh Register. "*Intus in choro*" is within the choir or in the chancel.

1623. "A poore stranger woman, her name not known, found dead att a Ditch-field."

"A Ditch-field" probably means a field-ditch.

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1624. "William Davis, de Hawarden, lyeth here buryed on ye north side, close by ye altar in ye chancell of Ballaugh the 13th of August."

Evidently a Welshman, who came from the place now owned by Mr. Gladstone.

1629. "*ffinlo Corlod*, son of *John Curlod*, Bap: ye 5th November, in ano: 1629, and also the 6th of November, *Margt & Ellin Curlett* Daur & all three Twynes of one Burthen unto the foresaid *Jon Curleod*."

This remarkable entry shows the extreme carelessness about spelling names, so general in those times, the same name being indifferently spelt as *Curlod*, *Corlod*, *Curlett*, and *Curleod*.

1634. "[Illegible] *Thompson*, son of *Sr Jo: Thompson*, deceased, late Vicar of K.K. Braddan, was born ye 27th of August, att 10 or ii a clock, att night and bap; the 31st of the same month, anno predicto."

Sir John died in June 1634; he was probably son of *Sir Nicholas*. He was married to Ann Davis (de Hawarden,) sister of the man who was buried in 1624.

1636. "*John Thompson*, son of *Thomas*, was bap: the 8th of May, anno domini 1636, being born in ye world upon the 3rd day att night, being Tuesday, much about an hower and a halfe after night-falling. God make him his faithfull servant in Christ Jesus, Amen."

Probably a grandson of Sir Nicholas's.

1640. "*Sr Nicholas Thompson*, Rector of Ballaugh, buryed in Novr."

He had been Rector forty-two years. He was succeeded by Robert Parr, Rector 1640-1673.

1644. "Charles, son of Sir Robert Parr, Rector, born March 3. —*Richard Parr*, Doctr of Divinitie, Parson of Eccleston, in Lancashire, Lord Bopp: of Sodor & Mann, departed this life the 23rd of March, att Bopp's:-Court, & was Buryed in Bopp: Philip's grave, in the Cathedral Church within the Castle—Peele, the 26th of March, 1644."

He was Bishop from 1635-40, and was father probably to the Rector, Robert Parr.*

*It is proposed to give an account of him and the Rectors under the heading of The Parr Family.

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1648. "In this year there was great scarcity of corne."

1656. "*Thomas Christian*, son of Thomas Christian, of Ballamore, in Jurby, bapt: 17th of ffebruary."

The Christians, of Ballamoore, were a branch of the Milntown family. Mr. W. W. Christian, of Ballacurry, is a descendant of his.

1660. "Mrs *Margaret Thompson*, aged 100 years or thereabouts, buryed the 13th January."

Probably the wife of *Sir Nicholas*. Certainly she must have been a personage of some importance, otherwise the prefix of Mrs would not have been put to her name at this early date.

1663. "*Thomas Christianus*, filius *Johannis*, de K.K. Marronne, natus primo die Januarii et baptizatus 30 die sequente ano predicto."

The old clerics were fond of a little bit of Latinity.

1673. "*Sir Robert Parr*, Parson, Buryed 21st August."

He had been Rector since 1640, and Vicar-General since 1646. His son, *Charles*, who became Vicar-General in 1675, succeeded him as Rector of Ballaugh.

1679. "*Gulielmus Walker*, filius Thomæ, de K.K. Christ, Lezayre natus 18th die Februarii et baptizatus fuit 21s sequente, istâ prochiale Ecclesia a Johanne Harrison Revsdo Rectore de K.K. Bride."

This John Harrison was Vicar-General for thirty-two years. Gulielmus Walker became Rector in 1703. *Charles Parr* died in 1687, and was succeeded by Henry Lowcay, who had been Master of the Academical School in Castletown.

1697. "Jon Killip, husband of *Margt. Kevish*, of Ballatore, buried March ye 16th"

She was probably an heiress, which may account for the peculiar form of the entry.

"Tho: Fleke, *ignomine officr*, buried May ye 4th"

No such word as *ignomine* is known to the Latin language. We find *ignominia*, meaning ignominy, disgrace, dishonour. Can it be that he was a person whose name was not to be mentioned to ears polite, the "Jack Ketch" of the community?

(To be continued.)

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UNPUBLISHED DOCUMENT

AGREEMENT BETWEEN THE DEPUTY-GOVERNOR, COUNCIL, AND OFFICERS, DEEMSTERS, KEYS, AND OTHERS, AS TO PAYMENT OF CUSTOMS IN MONEY INSTEAD OF KIND, THERE HAVING BEEN GREAT MORTALITY AMONG HORSES, CATTLE, &c., DATED 3RD AUGUST, 1601.

*

Articles of Agreement Indented and Agreed uppon the Thyrd daie of August in the three and fortyth year of the Raigne of our SOVIGNE LADY **Elizabeth** by the grace of God of England France and Irelande Queen Defender of the Fayth &c. **Betweene** ROBERT MOLYNEUX Esquier Deputie of the Isle of Man EDWARD MOORE Gent. Comptroller WILLIAM LUCAS and WILLIAM RATCLIFFE Receivors of the said Isle and the rest of the Counsaile and Officers of the said Isle on the one p'tye And THOMAS SAMSBURIE and JOHN COURGHYE Deemsters And the foure and twentye Keys of the lande together with foure honest sev'all persons out of ev'y p'ishe of the said Isle (all whose names are hereunto Subscribed for and in the name of all the whole Inhabitants of the said Isle) on the other p'tie as hearafter followeth.

FIRST hitt is agreed and concluded uppon betweene the said p'ties to and withe the full and free consent and assent of the right worshipll Sr THOMAS GERRARDE Knighte Mr shall of Her Matye Household Captaine and Cheiffe Governour under her Matye of the said Isle and likewise to and with the full and free consents and assents of the whole Inhabitants of the said Isle

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That WHEREAS by reason of the great Death of Cattle and Horses of late happening Unive'sally over the whole Isle the said Inhabitants are not able as before to pay ther usual Customes of Corne Victuall and fyer unto the Garrisons of the said Isle the Countrey not having p'vision for beeives nor yet Horses for carriage of ther Turffe and Linge as heartofore.

Therefore the said p'tyes by mutual consents have agreed that from the feast of St. Mychael the Arkeangell next comynge after the date hereof the said Customes of Corne Victuall and fyer shall cease and the said Inhabitants thensforth to paie yearly for there usual quarters of Customaryre lands a duble rent in money and the same to be paied qurterly the first payment thereof to begin att the first quarters end after the said feast of St. Mychael th' Arkeangell next comy'nge and so quarterly the same to contynue hereafter yerely for so long tyme, till either the Queenes Matyie her heires or successors or other the righte heires of this Isle to whom it shall app'taigne Do or shall Countermand the same. And further Hitt is agreed betweene the same p'ties that they the Inhabitants of the said Isle shall att the usual and accustomed tyme of the yeare putt in the moity or one half of there settinge corne unto the houses or Castles only for this yeare and also there custom Turffe and Linge either in money or kynde for the said yeare as is aforesaid and that not to be wasted or spent but to lyre for Store wth in the said houses and Castles.

Ite. hitt is furthe provided betweene the said p'ties that the Inhabitants of the said Isle paying the said duble rent yearly in money for the usuall quarters of their customarie lands as aforesaid and the said moity or one half of there settinge corne for this year and their custome Turffe and Linge in money or kynde likewise for this yeare as afforsaid shall yearly hearafter (till the same be countermanded as aforsaid) Bee accquitted exonerated and discharged of all other Customes Duties or charge heartofore paied for the maynetenance of the said Officers and Garrisons ether for Dyett fyer or wage and shall only be charged wthe their duble rente in money as afforsaid. And whensoevr hearafter hitt shall happen that this Agreement shalbe anihilated and countermanded and the forsaid usuall Customes shall agayne be required then the said Inhabitants are for the first yeare after such countermand to have allowance of the moiety or one half of their setting corne this year to be putt in as afforsaid and then for that first yeare after such countermand to pay th' other moity or half of the said settinge corne and so for that yeare fully thereof to be discharged.

GEORG: SODEREN THOMAS GERRARD
ROB: MOLINEUX WILLM LUCAS EDWARD }
EDW: MOORE WILM RATCLYFF ELLIS } JOHN QUAYLLE

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Ite. hitt is further agreed betweene the said p'ties that they the said Inhabitants shall yearly hearafter duringe all the tyme of the contynuance of this agreement have free liberty of transportation for corne or cattle growinge and increasing upon their severall farmes for the best advantage p'vided allowances that sufficient be reserved for the necessary use and relieffe of all the whole Inhabitants of the said Isle att the discretion and oversight of the Governor the Officers and four and twenty the said Inhabitants obteyning lycence of the Governor and paying the usual custome Ite hitt is lastly agreed betweene the said p'ties that the said Officers from the feaste of St Michael th' Arkangell next after the date hereof for and duringe the whole time of the contynuance of this agreement shall accquitte and discharge the said Inhabitants of all and all mannr of arrearage for any other customes more then only their duble rente as afforsaid. In Witness whereof the p'ties before named to thes p'sents Interchangeably have put to ther hands the daie and yeare first wth in written.

THO: SANSBRYE Deemstr

JOHN COURGHYE Deemster

John Quall Senr	
Donold Christian wth his mark X	Phillipp Kyrmond
Phillipe Crosse	Gylbart Kellye
John Quall Junr X	Jamys Coteare
Gylbart Callow X	Doncan Christon
Thoms Quall wth his mark X	Wm Casmond
John Stevenson	Edmond Gyll
Thomas Crayne	Wm Chirgie
Willm Harrisonn	John Christon
Robart Christian wth his mark X	Wm Christen
Robart Moore wth his mark X	Phillipp Cleater
Wm Kissagge X	Willm Cowell
Ewan Garret X	Wm Callow
John Standish wth his mark X	Donold Kynyshe
Thos Clarke wth his mark X	John Callow
Wm Cane wth his mark X	James Kyrmod
William Qualtrough	Gylbart Christen
Phillipp More	Malowny Cowyne
Henry Ratcliff	Phinlo Cleagge
John Wat'son	John Christen
Wm Taylor	Donold Christen
John Kelly	Thoms Gowne
Willm Preston	Jamys Bankes
George Stanleye	Gylbart Cannell
Nicholas Harrison	Wm Cannell

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Henery Calsten
Thomᵃ Cubbon
Charles Tubman
Henry Quykyn
John Farkyne
Christopher Shymyne
Wᵐ Brydson
Thomᵃ Clark
Hugh Crayne
Wᵐ Crayne
John Crosse
Thomᵃ Allyne
John Corras
John Moore
Christopher Brew
Phillipp Kellye
Robart Keymphe
Thomᵃ Cryar
John Knene
Donold Clougge
Thomᵃ More
Thomᵃ Kellye
Phinlo Quall
Patrick Cannell
John Stephen
Charles Moore
Nicholas Moore Junr
William Hutchin his X mke
Thomas Crosse his R mke
Nicholas Moore Pulrose
Wᵐ Corras
John Cormod
Wᵐ Queerke
Stephen Kee
Gylbart Kellye
John Brewe
Thomᵃ Cowley
John Crayne
Phinlo Kyssagge
John Fryar
Wᵐ McAtyer
Wᵐ Kyssagge
Phillipp Sall

Rolls Office, Castle Rushen, the Seventeenth day of September, 1788.

The original of the above written Articles of Agreement having become much decayed by time, and many of the characters defaced obsolete, and little understood, This Emplification containing a true copy of the said Articles is made and committed to record for safe preservation and the good of this Isle. To be of such use and weight as the nature of the case shall be judged to be expedient. In Witness whereof I have hereunto subscribed my name and affixed the seal of the said Office the day and year first above written.

LS

JOHN QUAYLE, C.R.

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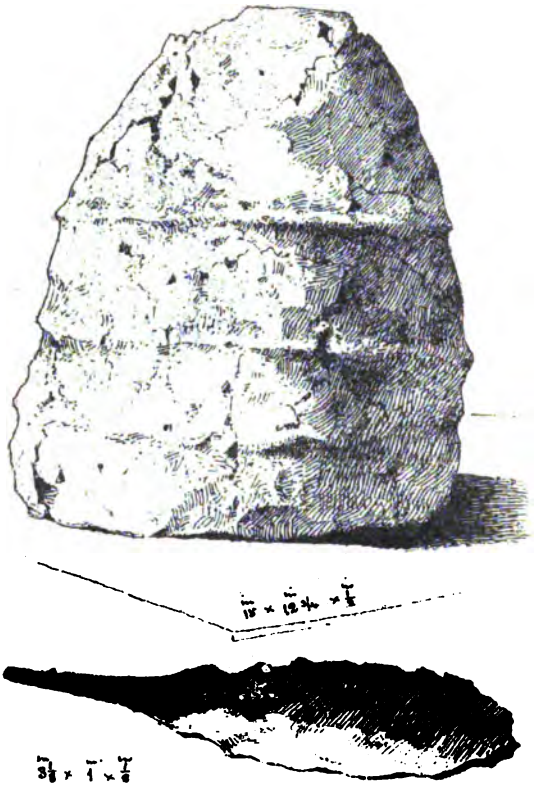

SEPULCHRAL URN AND BRONZE WEAPON FOUND AT PORT-E-CHEE

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RECENT ANTIQUARIAN DISCOVERIES

*

AT THE BEGINNING OF THIS PAPER, it seems well to state that formerly, from near the north-west corner of the present Church-yard at Maughold, round by east to south-east, there ran a moat about 5 feet deep and some 15 feet wide, with an embankment on each side. The outer one, constituting the boundary fence between the Church-yard and adjoining land, on the east was higher than the inner, except at the very south-east end when the inner was highest. At the north-east side of the present burial-ground, the south and west boundaries of an *older Cemetery* can be traced, the ends of which crossed the moat before mentioned, the moat itself forming the boundary on the north and east. In a south-west corner of this enclosure the remains of an *old Chapel* were discovered. On removing the rubbish from the inside some pieces of coal and cinder were found, and other indications that it had been made use of in recent times. Towards the bottom a number of small slates with large peg-holes, two small flagstones, and pieces of chiselled freestone with one angle moulded, such as might have been used for a window. The walls appeared well built, chiefly with quarried stone, and mortar of coarse sand and lime, 2 feet 6 inches thick; the inside measurement was 15 feet by 9 feet broad. The doorway stands near the centre of the west gable: it is 2 feet wide and flagged at the bottom. The inner angles are built of freestone with incised groove, and a small buttress stands on each side without. It is conjectured that it may have been built at the end of the 11th or beginning of the 12th century. The graves in the surrounding ground were not lined with stone, but had the appearance as if the body had been laid in the earth, simply wrapped in a mortuary cloth.

The second place examined was the south-east corner of the *Church-yard*, where the inner enbankment of the former moat stood

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highest. The walls of a *building* were laid bare, standing east and west 23 feet by 11 feet wide, the doorway in the west gable 2 feet wide below the level of the ground floor; at the east end, down some 4 feet, were found large stones with black ash underneath as if burials had taken place below before the building had been erected, and at the south end of this gable, distance some few feet, was found a built-up *well*, 6 feet wide; the lintels which covered the top had partly fallen in and were some feet lower than the level of the floor of the building. The well was nearly filled up with earth and stones. It stands between the line of the inner embankment of the moat and the building.

The third place in which excavations were made was on the south of the present Church. Attention was drawn by the Vicar to some large stones which had been taken up out of the ground in digging a grave. On looking at the place it was evident that a *wall* existed underneath and this we tried to trace by making holes in different places and succeeded in doing so for some yards. It runs parallel with the south side of the Church, distant about 35 feet. The wall is two or three feet thick, built of good-sized stones, without mortar. The top had evidently been broken down, as the remains are only 2 feet high, and are about 4 feet below the surface of the ground. On extending the search eastward, on a line with the east gable of the church, a GOLD COIN was found on a heap of small quartz pebbles, about two feet below the surface. As it proved an interesting find it may be well to give a more exact description of the digging made here. On the south side of the Church, from time to time, had been found a great many round quartz pebbles, especially outside of the line of the wall before mentioned. At this place several small heaps of these were dug through from 2 feet below the surface downwards; also some few pieces of pyriferous quartz. On the north side of these, 2 feet from the spot where the coin was found and lower down, was a *stone-lined grave*, very narrow and long, lying east and west, and within it some burnt bone.

Gold Coin of Louis le Debonnaire, found in Maughold Church-yard.

"The coin," says Mr. Jewitt,* "which is in a magnificent state of preservation, is of gold, weighing 68 grains, is of Louis le

* "Reliquary," January, 1885.—pp. 169-72.

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Débonnaire (814-840), son of Charlemagne, and is a new and hitherto unpublished type. It bears on the obverse a well defined draped profile bust of Louis le Débonnaire, facing the right; the head laureate, with ends of bow hanging down behind; the drapery, folded over the chest, being fastened on the shoulder with a circular fibula. On the reverse, a full-length draped figure, with head in profile, somewhat elevated, looking to the right; both arms extended and holding behind the figure a cord or bow-like object, the ends of which extend above the hands; the feet wide apart, and standing upon a beaded line or other not very distinct object.

Mr. Jewitt submitted the coin to Mr. John Evans, F.R.S., President of the Numismatic Society, who described it as follows:—

Obv.—D.N. HLVDOVVICVS IMP. AVG. Laureate bust to the right, the shoulders draped.

Rev.—DDNNAVG—CTVIOTLN. Draped female figure standing with arms extended, and holding between them a kind of beaded cord. Wt. 68 grains.

"The workmanship of the obverse though somewhat rude is forcible. The bust is narrow and upright, and somewhat resembles that on some of the pennies of Coenvulf of Mercia, who for many years at the end of his reign was a contemporary of Louis, whose own reign extended from A.D. 814 to 840, though he had been associated with his father Charlemagne as Emperor in 813, and had been King of Aquitaine from his birth in 778. The workmanship of the device on the reverse is of inferior execution, and it is difficult to understand the significance of the beaded cord, which, in combination with the two arms, has the appearance of a bow extended transversely across the standing figure.

"The gold coins of Louis le Débonnaire are by no means common, though specimens exist in the British Museum and in other cabinets. The best executed type may be described as follows:—

Obv.—D.N. HLVDOVVICVS IMP. AVG. Laureate and draped bust to left.

Rev.—MVNVS DIVINVM. A plain cross in the centre of a laurel wreath, with ribbons below, and a small circular ornament at the junction of the two branches forming the wreath.

"Of this there are several more or less barbarous imitations on which the head frequently occurs to the right instead of the left, and the legends are sometimes almost unintelligible. It is somewhat remarkable that two coins of Louis should have been found in England at nearly the same time, but one of these barbarous coins were lately dug up near Lewes, in Sussex, I believe during the

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course of the present year. The head is to the right, and extremely rude in its execution. The legend on the obverse can hardly be recognised, and that on the reverse, besides being barbarous, has been abbreviated to HVIIDOVIIVI. The weight of this coin, which is now in my own collection, is 67 grains, that of the Isle of Mann coin being 68 grains, or very near the weight of the ordinary Byzantine *solidi* of the period.

"One is strongly tempted to assign some definite meaning to the legend on the reverse of the Kirk Maughold coin, so as in some manner to localise its issue. I fear, however, that the most probable interpretation of the legend is that it is merely a barbarous reproduction of VICTORIA DD. NN. AVGG, though the figure can hardly be that of Victory, but may be an original design of the chief engraver of the mint of Louis le Débonnaire.

"The presence of such a coin in the Isle of Mann must, I think, be attributed to its having been brought there by some of the Viking settlers. Coins of Louis have, ere now, been found in Norway."

It should be added that the Rev. W. Kermode, of Ballaugh Rectory, who was one of the first to see the coin, at once appropriated it to Louis le Débonnaire.

The SEPULCHRAL URN (see Plate), which was discovered two-hundred yards N.N.W. of Port-e-Chee House by the plough on the 12th January last, is remarkable for its size,—being 15 in. high, 12⅝ in. in diameter, ½ in. thick, and 39½ in. in circumference at the base. Except for the three bands in relief, which run round it, there is no ornamentation. In colour it is brownish-buff, slightly reddish in places. It has evidently been wrought by hand, without the assistance of á wheel, from the clay in the locality, and has then been burnt in the fire. Llewellynn Jewitt, F.S.A., *(Ceramic Art of Great Britain, p. 5,)* writes:—"The urns were, there is reason to believe, fashioned, when death occurred, by the females of the tribe, from clay found near the spot, and baked on or by the funeral pyre." Within it were some minute fragments of partially calcined bone and a bronze weapon, 3⅛ in. long, 1 in. wide, ⅛ in. thick, and weighing about ½ oz. It had evidently been longer and more pointed. It is, however, in excellent preservation, and exhibits beautiful gradations of colour, the light portion being bright golden, shading off to a dark grey, almost black, with specks of emerald and torquoise hue. It should be mentioned that the urn was found in the usual inverted position, that the furrow was not deeper than usual, while the land has been for some time under the ordinary rotation cropping.

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1884 WEATHER SUMMARY

THE YEAR 1884 HAS BEEN A VERY FINE AND WARM ONE, THE TEMPERATURE BEING CONSIDERABLY IN EXCESS OF THE mean and the rainfall below it, as will be seen from the annexed table. It is, however, remarkable that the amount of sunshine registered has been less than in any previous year. The great storm of the 26th January is said to have been more severe than any experienced since the 7th January, 1839. The first three months were wet, stormy, and mild; the following three very dry, and consequently both hay and straw were light crops; July was warm, and rather wet; August remarkably fine and warm; September was equally genial, with rather more rain; October fine; November at first stormy and rather wet, then finer; December mild and stormy to the 20th, after which date it was dry and cold. It is noticeable that the 9 a.m. temperature at Peel is lower and the 9 p.m. higher than at Cronkbourne and Castletown. This is doubtless caused by the proximity of the station there to the sea. The rainfall in the Douglas district is, as usual, in excess of the others. The register at Snaefell (Lhergyrhenny) is unfortunately not reliable, as the guage was upset on several occasions during the summer months. Barometrical pressure—mean for 1884, 29°922; highest 30°714 on the 5th October, at 9 a.m.; lowest 27°901 on the 26th January, at 6-30 p.m. Temperature—in shade, highest, 79°7 at Peel, on the 28th June; lowest, 26°4 at Cronkbourne, on the 26th December; highest in sun, 136°0 at Peel, on the 28th June; lowest on grass, 18°6 at Cronkbourne on the 26th December. Greatest rainfall in 24 hours—1·620 in. on the 3rd January at Castletown. Duration of sunshine—1,466 hours, being an average of 4 hours per diem. (In 1880, 1,650 hours; in 1881, 1,547 hours; in 1882, 1,572 hours; and in 1883, 1,666 hours were registered.) Observers, 1884: A. W. Moore, Cronkbourne; T. H. Davis, Peel; Dr. Clague, Castletown; Douglas Water Works Co., Clypse, Onchan; G. L. Trustrum, Port Erin; Rev. B. J. S. Lupton, St. Mark's; Wm. Harris, Snaefell; Rev. F. Lamothe, Andreas. On the first of January, 1885, a rain guage, lent by Mr G. J. Symons, F.R.S., was placed on the summit of Snaefell, and the rainfall observations on the north-west slope of that mountain were discontinued. Mr. E. C. Kerr has commenced temperature and rainfall observations at Ramsey.

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SUMMARY OF OBSERVATIONS.

	SUNSHINE.	SUN. GRASS.	SUN. GRASS.
	CRONKBOURNE.		PEEL
	Dur'n Hrs.	Max. °	Min. °	Max. °	Min. °
JANUARY	32·2	86·5	28·1	84·0	29·0
FEBRUARY	54·6	101·5	21·0	96·0	23·0
MARCH	81·2	112·5	21·5	107·8	25·2
APRIL	169·1	116·2	28·1	111·0	28·0
MAY	205·3	125·7	27·1	128·5	30·6
JUNE	212·2	135·5	32·1	136·0	36·5
JULY	186·1	126 0	37·9	131·9	41·5
AUGUST	178·1	126·1	35·7	134 0	43·0
SEPTEMBER	152·6	126·5	32·8	125·2	35·4
OCTOBER	98·2	117·4	27·4	107·4	37·0
NOVEMBER	60·8	102·0	18·8	93·5	25·0
DECEMBER	35·7	80·3	18·6	82·3	26·0

	BAROMETER.	SHADE TEMPERATURE.									MEAN
		CRONKBOURNE.			PEEL			CASTLETOWN			(53·61)
		9a.m °	9p.m °	Av. °	9a.m °	9p.m °	Av. °	9a.m °	9p.m °	Av. °	
JAN.	29·926	43·79	44·42	44·10	44·20	44·80	44·50	44 40	44 80	44·60	48·6
FEB.	29·772	42·02	41·76	41·89	41·80	42·00	41·90	42·70	42·20	42·45	40·2
MAR.	29·850	42 98	42·58	42·78	42·80	42·90	42·85	44.10	43·10	43·60	41·2
APRIL	29·855	46.59	43·58	45·09	46·40	43·80	45·10	48·00	44·00	46·00	43·9
MAY	29·930	51·28	48·28	49·78	51·00	49·40	50·20	52·60	48·10	50·35	49.2
JUNE	30·052	57·98	52·51	55·25	56·40	53.10	54·75	59·60	52·50	56·05	54·1
JULY	29·876	59·80	56·30	58·05	59·40	57·30	58·35	60·50	56 20	58·35	56·7
AUG.	29·957	61·55	55·96	58·75	60·80	58·20	59·50	62·30	56·60	59·45	57·7
SEPT.	29·943	58·67	54·85	56·76	57·60	56·90	57·25	59·10	55·70	57·40	54·8
OCT.	30·025	51·18	49·15	50·14	50·90	50·90	50·90	51·70	50·10	50·90	50·2
NOV.	30·112	44·28	42·91	43·60	45·70	45.40	45·55	44 40	43·60	44·00	44·2
DEC.	29·763	41·26	41·74	41·50	41·80	22·50	42·15	42·00	42·60	42·30	41·6
	29·922	50·11	47·84	48·97	49·90	48·93	49·42	50·95	48·29	49·62	47·8

	RAINFALL									
	Cronk-bourne	Cl'pse Ono'n	Douglas Vic.-rd.	Peel	Castle-town	Port Erin	St. Mark's	Snae-fell	An-dreas	Mean (69·81)
	IN.	IN.	IN.	IN.	IN.	IN	IN.	IN.	IN.	
JAN.	6·992	7·010	6·850	4·654	5·100	4·320	5·180	5·910	4·670	5·010
FEB.	4·964	4·745	4·790	5·772	4·670	3·150	5·500	6·680	6 565	3·835
MAR.	3·275	4·085	3·210	3·994	3·290	2·520	2·890	4·600	3·275	2·714
APRIL	1·464	1·720	1·390	1·798	1·310	1·370	1·390	1·230	1·490	2·169
MAY	1·393	1 420	1·260	1·254	0·990	0·820	1·030	+1·370	1·425	2·094
JUNE	0·674	0·480	0·690	0·795	0·960	0·950	1 330	+0·320	0·220	2·587
JULY	4·438	4·855	4·360	4·340	3·840	3·230	5·650	+3·510	2 955	3·064
AUG.	1·516	1·735	1·470	1·573	1·180	1·360	1·290	+1·470	1·680	3·947
SEPT.	3·363	3·330	3·130	3·116	2·710	*2·710	3·060	3·570	2·380	3·804
OCT.	2·130	2·190	2·010	1·489	1·680	1·050	2·160	4·100	1·825	4·827
NOV.	4·601	4 205	4 540	3·595	4·010	4·140	3·944	5·510	2 510	4 728
DEC.	5·453	4·600	5.260	3·299	3·120	4·440	3·720	7·070	2·740	4 334
	40.263	40·375	38·960	35.679	32·850	30·060	36.140	46·040	31·735	43·113

* Entered the same as Castletown, the return being incomplete. + Returns incomplete.

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NOTES AND QUERIES

TREASURE TROVE, (p. 40).—The "Necklet and Bracelet" in the British Museum, labelled "Isle of Mann," enquired about by Mr. Fargher, in the January number of THE MANX NOTE BOOK were found in a marl pit on Ballacamaish, in the parish of Andreas, in 1868, by some labouring men, who handed them over to Mr. C. H. E. Cowle. I had no hesitation in pronouncing them to be an ancient "torque" and "armlet," the distinctive ornaments of some early chieftain, and recommended Mr. Cowle, before parting with them, to have them photographed and carefully described. This, unfortunately, was not done. He was obliged to deliver them up as "Treasure Trove," and they were sent to the British Museum. Had there been a Museum in the Island they might have been kept here.

Ballaugh Rectory. W. KERMODE.

✦

FLINTS AND FLAKES.—In the summer of 1882, while examining a stone grave which had been laid bare by workmen engaged on the new breakwater at Port St. Mary, I came, by accident, on a large quantity of chipped flints and flakes, and immediately recognized them as corresponding in character to those which have been found in the "coast-finds" of Denmark and other places. The flints lay in a narrow bed of yellowish earth which ran through the hillock in which the grave had been made, at about the depth of 4ft. 6in. from the sod. This bed was literally full of flint flakes and nuclei. Of these last alone I unearthed about sixty, shewing the cores in all stages of fracture, but all of a comparatively small size. The flakes, resembling porcelain in colour, were marked here and there with dark glossy stains, and were, in some cases, quite porous, shewing they had lain in the earth for a great period. I dug out hundreds of flakes,—the greater number having been broken in the manufacture, but many had evidently been finished, being chipped at their bases so as to allow them to be easily fitted into shafts. Some of the larger flakes were very likely used as knives, one in particular having the thicker and stronger end chipped so as to afford an easy grasp. In one flint I recognized a rude "axe-head," like those of the Danish "finds." The largest flake bore a rude resemblance to a spear-head and was also chipped

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at the base. In the same stratum and mixed with the flints, I found two hare's incisors, the nipper of a crab much decomposed, a curious flat flint with a small round hole worked half through it, and shewing traces of the action of fire, and a quantity of shells of the common limpet, which crumbled to dust when handled. There were no flints in the stratum above, nor in that below. The latter was gravel, and rested upon the glacial drift. Sir John Lubbock very kindly examined specimens of these flints, and pronounced them to be undoubtedly of human manufacture. He also recommended that further search should be made. At about the same time, I found a small but beautifully-worked arrow-head in one of the many stone graves forming the sepulchral stone circle on the Mull-Hills, near Cregneesh. This arrow-head was diamond-shaped, and corresponded in workmanship to the arrow-heads of the Neolithic age, shewing a great improvement upon the flints of Port St. Mary. Undoubtedly, these latter belong to a far earlier epoch. The "find" at Port St. Mary goes to prove that at some remote period a tribe or family of savages inhabited that part of the Island (if it were an Island at that time) armed with flint flakes of the modest description, and subsisted upon mollusca and such fish and animals as they were enabled to kill with their primitive weapons. It would be interesting to know whether this ancient race were contemporary with the Irish elk, whose remains have been found in such quantities in the north of the Island. It is very probable that if search were made in the ancient drift of the Manx streams, in the gravel forming the old raised sea beaches on the Island, or even in the Curragh itself, that many worked flints might be found, and much besides, to enlighten us upon the habits and mode of life of the ancient races of Mann.

FREDERICK SWINNERTON.

2, Via Montebello, Rome.

✦

MANX COINS.—I have in my collection of Manx Coins a penny and a half-penny with the date 1841. They are both in the finest possible condition and apparently Mint work. As 1839 is the received date of the last coinage, I am anxious for some information about them. I may say I have consulted the Mint, British Museum, London Numismatic Society, Dr. Clay, *Notes and Queries*, and other authorities, but without any satisfactory result. Can any of your readers throw any light on the subject?

The Grange, Hale, Cheshire. JOHN HALL.

✦

WATTERSON.—Why do the old Manx people call this name "Chodere"? "YN AEG."

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GENERAL CUSTINE: WAS HE A MANXMAN?—The following curious note appears in Train's History of the Isle of Mann (Vol. II., pp. 349-50,) which I give nearly in full, as many may not have the original to refer to:—

"Thomas Castine,* one of the most conspicuous military chiefs of the French republic, was born at Ballaneille, in the parish of Lonan. So little seems to be generally known of the early part of his history, that I cannot refrain from inserting a few particulars that came under my own notice. When a youth, he enlisted in a British "regiment of the line," called the "king's own," in which he rose to the rank of serjeant. Having returned, after a few years' absence, to his native Isle, on leave from his regiment, he married a young woman named Helen Colace, with whom he had been acquainted previous to his departure; but, indulging too freely with his former companions in the dissipation which then prevailed in the Island, he out-stayed his *pass* so long that he was about to be apprehended as a deserter, when he escaped on board a smuggling lugger to Dunkirk. He then entered into the French service, and, it is said, served some time in America.—*Biographical Anecdotes of the Founders of the French Republic*, London, 1798, Vol. ii, p. 303. Having the reputation of being a brave soldier, he was, at the commencement of the French Revolution, promoted to the rank of Colonelcy of Infantry. From this time forward his history is well known. In the year 1792, when Dumourier was invested with the sole command of the French army, Castine was appointed general of division. By his memorable defence of Mentz, the bulwark of the Rhine, he gained everlasting laurels; but, flushed with his good fortune, he committed some political mistakes that brought him to the guillotine in August 1793."

I had search made for the "Biographical Ancedotes" in the British Museum, but they had only the single volume edition of 1797, which does not contain the circumstances mentioned above. Lamartine in his "History of the Girondists," (Vol. II., p. 371,) writes, "Count Adam Philippe de Custine. . . . almost a German, born of a high family at Metz." Neither Alison or Carlyle mention Custine's nationality. Train continues—

"Mrs. Castine* did not accompany her husband to France. When he was beheaded at Paris, his son Thomas, then in his twentieth year, was a servant in the Isle of Mann. He afterwards enlisted in the Manx Fencibles, and was subsequently a serjeant in the Galloway Militia; at present (A.D. 1837) he is a merchant in the village of Auchencairn, in Galloway."

The Rev. F. J. Moore has kindly sent me the following extracts from the Lonan Register, "1746, Thomas Costean, son of Dan^{l}. Costean, bap^{t}. Nov^{r}. 2nd." "1777, Thos, son of Thos. Costean, bap^{t}. Sep^{t}. 28th." Costeans are numerous, but these are the only two bearing the name of Thomas. Alison, (History of Europe, Vol. IV. p. 253,) says, "Custine, son of the celebrated General of the same name, was executed," (1794.) This is all the evidence I have been able to collect on an obscure subject. Can any of the readers of *The Manx Note Book* throw some light upon it? The whole story seems most improbable. A. W. M.

* The name Castine is not found in the Isle of Mann, but Costean and Costain are common.

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CAMMAG.—What is the origin and history of this national game? P. K.

PERSONAL NAMES.—Can anyone assist me in the elucidation of the origin and meaning of the following:—Cleator, Nideragh, Corkish, Mughtin, Skillicorn, Scarffe, Stowell, Leece, Vondy?

A. W. M.

DEEMSTERS' OATH.—Can any of your readers tell me when and by whom the Insular oath of office, taken by the Deemsters, etc., was compiled. I should like the curious passage "in *six* days and *seven* nights" explained. CANTAB.

FUNERAL ARMOUR.—Are there any examples of it in any of the Churches in the Isle of Mann?

J. POTTER BRISCOE, F.R.H.S.
Free Public Library, Nottingham.

PAROCHIAL LIBRARIES.—Can any one inform me what has become of the Parochial Libraries, established by Bishop Wilson, throughout the Island? BEAUESANT.

"MANN" AND "MAN."—I shall be glad to know what authority you have for the spelling "Mann" rather than "Man."
Milntown. WILLIAM BELL CHRISTIAN.

PRIORESS OF THE NUNNERY.—In a note to Waldron, as published by the Manx Society, Margaret Goodman is stated to have been the prioress of the Nunnery at the time of its dissolution, while in Oliver's Monumenta, Vol. I, and in other works, it is stated Elena Calcote was the last abbess or prioress. Which of these statements is correct? ✠

BISHOP RUTTER'S BALLAD.* (pp. 24-5.)—What proof have you that the Manx and English of the Ballad, published in your last issue, were composed by Bishop Rutter? The English version is such wretched doggerel. CLERICUS.

*The note in the old MS. gives the only proof I possess (see p. 24.) It is certainly difficult to believe that a scholarly man, such as we know Bishop Rutter to have been, could have written what you justly term "wretched doggerel." I have two other ballads attributed to him which are not much better.—ED.

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PRICE OF STOCK A CENTURY-AND-A-HALF AGO.—Augt. 1728, pd Bror G. Gill, for a Horse 14s.; pd for a young bullock, £2 12s. 7d; a cow from John Sayle, £1 17s.; a cow from Jno Balla-Jocky, £1 17s. (1729.) Sold two bullocks, and bought two more wth ye money; bot from Jon Quark one bullock, £2 3s.; from a Kk. Bride man, one bullock, £1 17s. 6d. (1731,) Captn Jon Xtian, Dr for a bullock, £1 11s. 6d.

CONCERNING PAYMENT OF AN OX ON BISHOPS' INSTALLATION.—1646. "At this court* it was most gracioulie offered by the right Honoble the Lord of the Island that for as much as by antient custome the tenants of the Bps Lands were accustomed to pay at the change of every Bop an oxe or fortie shillings in money out of every quarter land that now such ye tenants shall have twentie yeares term from ye death of ye last Lord Bop for their payings of ye said dutie of one ox or xls out of every quarter land unto his Lop Provided that if there shall happen to bee any Bop enstalled in this Island wth in the said tearme such their prymto shall be and stand during ye life of that Bop and his Lorp and his heyres shall free them of the said dutie from that Bop which motion was consented unto by such of the said tenants whose names are under written that they will pay xls out of every quarter to be paid before Christmas next."

*From *Liber Episcopi* Court held at Bishop's Court, October 27th, 1646.

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MEETINGS OF SOCIETIES

✲

ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—The first meeting of the present year was held at Ramsey on the 20th January. The discussion on Mr. P. M. C. Kermode's paper on "The Monumental Crosses of Mann" was resumed, and a small Committee was appointed to report on "the steps most advisable to be taken for the preservation of the crosses and other antiquities of the Isle of Mann." Mr. J. C. Crellin, M.A., read a paper entitled "Notes on Manx Fish;" also a valuable list of "Fish in Manx Waters." The Rev. W. Houghton, M.A., F.L.S., was elected a corresponding member; three ordinary members were also elected. The annual meeting was held at Douglas on the 10th March, when the following were elected officers for the ensuing year:—President—Mr. P. M. C. Kermode; Vice-President—Dr. F. S. Tellet; Treasurer—Miss A. M. Crellin; Secretary—Rev. Ernest B. Savage, M.A.; his Excellency the Lieut.-Governor holding the position of Honorary President. The Secretary's report shewed that there were 69 members of the Society, viz: 6 Honorary, 6 Corresponding, and 68 Ordinary Members. The death of Mr. Edwin Birchall, F.L.S., was referred to; he was one of the founders of the Society, and in his house the first meeting was held on the 23rd December, 1879. The report closed with an urgent appeal to each member to take up a definite line of research in Natural History or Archæology, not to waste energy by lightly touching on many things, but to concentrate his powers of observation on some one distinct branch of study. The Committee on "Wild Birds," appointed 11th November, presented their report; they were of opinion that wild birds are decreasing in the Island, chiefly from the following causes: i. Inducements held out by collectors in England for the capture of rare birds and their eggs, such as the Peregrine Falcon; ij. Professional trapping of song birds, for sale in England; a custom that seems to be rapidly increasing; iij. Wanton and wicked destruction of eggs and young birds, and hedgerow-hunting of wrens, etc., by young men and boys; iv. The destruction of smaller birds by the Hooded-crow, Magpie, Jackdaw, etc., which

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appear to be multiplying fast, and might well be left outside the protection of any Preservation Act. The Committee hoped that an Act of Tynwald might be passed, somewhat on the lines of the English Act, but of course with a list of birds in the schedule adapted to our own local fauna. The report of the Committee on Antiquities, appointed 20th January, was also read. Here again some action for the preservation of ancient monuments was strongly urged. It is to be hoped that acts for the purposes here suggested will be passed by the Tynwald Court, and that before long; for, in the meanwhile, birds and antiquities are disappearing. In the absence of the retiring President—Rev. W. Kermode, his address was read by Mr. P. M. C. Kermode; in it he reviewed the work of the past year, and encouraged the members to take up and continue good substantial work among some of the many forms of life on land and sea. A most valuable list of "Manx Mosses," by Mr. G. A. Holt, F.B.S.E., a corresponding member of the Society, was put before the meeting. It is compiled chiefly from a list published by Mr. J. H. Davies in *The Phytologist* in 1857; and from the results of Mr. Holt's own work in the Island at various times. The amount of Mr. Holt's work may be gathered from the fact that Mr. Davies' list in 1857 contained 113 species; the list in Thwaites' "History and Directory" 1863, by Rev. Hugh A. Stowell, has 128 species; while the present list includes 232 species. A hearty vote of thanks to Mr. Holt for this addition to Manx Natural History was carried unanimously; and with a vote of thanks to the retiring officers for their work for the Society during the past year the meeting closed.

❁

LECTURES AT THE SCHOOL OF ART.—A course of lectures on Geology are being given during the current term at the Isle of Mann School of Art by the Rev. J. Quine, B.A., of the Douglas Grammar School. The "Elementary Course" in Geology, as defined in the South Kensington Syllabus of Subjects for Science Classes, has been taken as the range of the present course. Two objects are kept in view by the lecturer:—to adapt the course to those who desire only a general knowledge of the earth's crust, *i.e.*, to make the course popular; and, at the same time, to adapt it to those who desire more accurate knowledge of the subject, with a view to qualifying themselves for obtaining the South Kensington certificate. With the latter object in view, more attention was given to Zoology. The scientific classification of animal life occupied two lectures. In this way, however, the lecturer was able to shew the phenomenal succession of life, represented in the fossil remains, found in the rock systems of the earth's crust. The geology of the

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Isle of Mann was referred to constantly, to illustrate the igneous rocks, and the aqueous rocks of the "primary" systems, which are well developed within the small geographical area of the Island. ——Another master at the Douglas Grammar School, Mr. T. M. A. Cooper, B.A., started a course of lectures on "Mechanics," on the 28th January, and has continued it on the successive Wednesdays. The course was intended for the instruction of such students as might wish for a knowledge of the more exact sciences. The theory of the composition and resolution of forces has been expounded; the conditions of equilibrium with the simple machine have been enunciated. Besides this, something of the theory of Dynamics has been treated; and the remaining three lectures are to deal with the leading facts of Hydrostatics. The attendance at the lectures has been small. We regret this, both for the students' sake and the teacher's. With only a small class, there is danger of a teacher slackening his tension, and contenting himself with a loose style of exposition. This, however, has not been the case with Mr. Cooper. But the results, even for the Committee, who planned the course, have not been, so far, very encouraging.

❁

LIVERPOOL MANX ASSOCIATION.—The eighth annual re-union, held in St. George's Hall, on the 21st January, was as pleasant and successful as usual. Speeches were made by Sir James Picton, (Chairman); Dr. Cregeen, (President); Rev. Dr. Hughes-Games, the Rev. W. T. Radcliffe, and Mr. A. N. Laughton.—We regret to have to record the death of Mr. Robert Christian, the energetic Secretary of the Association, on the 24th January.

❁

The Mona Relief Society of Cleveland, U.S.A., held their annual meeting in December, when Mr. W. S. Kerruish gave an interesting review of Manxland, and Manxmen in the past, with some kindly advice to Manx-Americans of the present day.

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THE MANX NOTE BOOK

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A. W. MOORE, M.A.

NUMBER 3.

JULY 1885

PRICE 1s. 3d.

DOUGLAS,

G. H. JOHNSON

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BISHOP WILSON'S
BIRTH-PLACE
BURTON
CHESHIRE

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Gob-y-Volley, from Sulby Bridge.

*

BISHOP WILSON'S BIRTHPLACE.

✦

BURTON, IN WIRRAL, IS A SECLUDED PICTURESQUE VILLAGE OF THE OLDEN TIME, SITUATED ON THE ESTUARY OF THE DEE, eight miles N.W. from Chester, with the Welsh Mountains and Flint Castle visible in the distance. It is indeed founded in the rock — the new sandstone of the Triassic series—which here and there crops up so prominently that some of the cottage doors are approached by six or eight steps cut in the living stone, presenting a peculiarly antiquated appearance. Burton Point, a rock jutting into the estuary (here three miles wide), presents

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to the geologist a splendidly typical section of the junction of the Lower Mottled Sandstone with the Pebble Beds.

The parish contains 2,522 acres, and 430 inhabitants. The manor and land were purchased in 1806 from the Bishop of Lichfield, by the late Richard Congreve, Esq., of Burton Hall, a fine modern building, commanding a magnificent view of the estuary.

The accompanying sketch of the cottage of Nathaniel Wilson, the Bishop's father, is reproduced by special permission for this journal from a photograph, by Silvester Parry, Chester, of a drawing executed on the spot, for private use only, by the late Miss Mary Ann Congreve, a native of Burton. It represents the cottage as it appeared about 1854, and as it was known, by persons then living, to have been for 60 or 70 years before that. Its exterior and the garden wall are now considerably modernized by necessary repairs, but it still continues to be an object of affectionate reverence to the villagers, and to strangers the oft-visited memorial of Bishop Wilson, who was born here on the 20th of December, 1663, as the village tradition assures us, in the small ground-floor apartment (about eight feet square) on the left of the entrance door.

The cottage is small, but it was not the abode of poverty, as we should now understand the term: for we find Nathaniel Wilson leaving in his will his "land in Willison, the Three Nooks," his "house and croft in West Kirby," and his "two fields there, called Broad Hey and Croft Miller," and, at the discretion of his executors, "something to the poor, for God has blessed me in whatever I have put my hand to."

The School and Schoolmaster's House, a group of red stone buildings, stand very prominently on the brow

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of the hill, commanding an extensive view over the estuary. They were built by Bishop Wilson in 1724-5 for the free education of the Burton boys and girls, and of four from Puddington. He endowed them with 26 acres of land lying to the N. of the hill, to which Dr. Wilson, his son, added £200. The first Master was Mr. Dunne, to whom the Bishop delivered personally, and in his own handwriting, twelve rules for its management, which used to hang by his order on the School-room wall from its first opening down to 1881, when a new scheme of management was imposed by the Charity Commissioners, greatly subversive of Bishop Wilson's pious intentions and regulations. The 26 acres have lately passed into other hands. The first trustees appointed by Bishop Wilson himself were the Vicars of Burton and Neston, *ex officio*, and in perpetuity; the Bishop's son, Dr. Thomas Wilson; Joseph Wilson, his nephew; and John Pickance, also a relative; with a preference in future appointments in favour of the descendants of the two Wilsons.

The present Church, dedicated to St. Nicholas, is a pretty Gothic structure, of red sandstone, nestling under the shelter of the hill and wood on a gently rising slope, on the site of a former very ancient one, of which little is known, except that it was connected with a monastery at Denwall, belonging to the See of Lichfield. A small portion only of the old Church, called the Massey Chancel, forms part of the present edifice, which was in a great measure built by Bishop Wilson at the same time as the School, and under the supervision of the same John Pickance who superintended the building of the School, and was a liberal contributor to the work. In the vestry is preserved a copy of the Old Testament, with Bishop Wilson's marginal notes in his own handwriting. The New Testament is supposed to have been lost.

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Against the western wall there stands a memorial slab inscribed:—

NATHANIEL WILSON,
DIED MAY 29TH, 1702,
AGED 75.

ALICE WILSON,*
DIED AUGUST 16TH, 1707.

HAD ISSUE:

SAMUEL,	JAMES,
JOSEPH,	SARAH,
BENJAMIN,	THOMAS,
BISHOP OF MAN.	MARY.

WILLIAM WILSON.

* Her maiden name was Sherlock. She was sister to Dr. Sherlock, Rector of Winwick, Author of "The Practical Christian," and a relative of Dr. Thomas Sherlock, Bishop of London.

*

[The writer of the above—Dr. William Wilson—is the sixth in descent from Jonathan Wilson, Nathaniel Wilson's brother, and the Bishop's uncle. There are no direct descendants of Bishop Wilson's bearing his name.—Ed.]

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"The Double Corner" Douglas Harbour.

MANX SURNAMES IN

CHAPTER II.

SURNAMES OF CELTIC ORIGIN DERIVED FROM PERSONAL NAMES

TREATING OF THE SURNAMES DERIVED FROM PERSONAL OR "CHRISTIAN" NAMES, it will be convenient, though not quite in accordance with the order of historical sequence, to begin with those which are formed from the Biblical and Hagiological names imported by the early Christian missionaries. These names were in very frequent use in Ireland and the Isle of Mann. It is important to observe that while the names of saints were themselves given in baptism, they more frequently gave rise to secondary Christian names formed by prefixing the

For explanatory note see page 89.

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word *Giolla* "servant."* Thus the name of JOHN *(Eoin)* became a common Christian name amongst the Celts, but its derivative *Giolla Eoin*, "John's servant," was still more generally used. Both these classes of names have contributed to the list of Manx Surnames. For instance, while the descendants of Eoin were called MACEOIN, and ultimately KEWIN, the descendants of GIOLLA-EOIN are known by the corrupted surnames GELLING and LEWIN. As has been already stated in the first chapter, the combination *Macgiolla* has been in many cases contracted into *Myl*. In other instances it has disappeared altogether, so that it is sometimes uncertain whether a particular surname is derived from a primary Christian name or from the secondary name formed upon it. In the following list we shall endeavour, where documentary evidence is forthcoming to distinguish between these two modes of derivation, and the family names formed from a secondary Christian name will be placed after those formed from the corresponding primary name.

LUCAS, the same name as LUKE, was formerly common in the Isle of Mann, but, since the middle of the 17th century, it has been almost entirely superseded by CLUCAS.

LUCAS [1429].

CLUCAS, contracted from *MacLucais*, 'Luke's son,' is a purely Manx name.

MACLUCAS [1511], CLUCAS [1643], CLUGAS [1655].

Jurby, Marown (vc), Braddan, Maughold, Malew, Santon, Rushen (c), elsewhere (u).

KISSACK, contracted from *MacIsaac*, 'Isaac's son,' is rarely found except in the Isle of Mann. GILBERT MCISSAK was one of the 24 "Keys of Mann" in

* Feminine Christian names were often formed in a corresponding manner by the use of the prefix *cailleach*, "a nun or female servant," which is usually corrupted into '*cail*,' as CALLIVORRY, "Mary's nun;" CALLICHRIST, "Christ's nun."

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1417, and in 1422 HAWLEY M'ISSACKE "was arraigned for that he felloniously rose upon John Walton, Lieutenant of Mann, sitting in the Court of Kirk Michaell."* Compare—(Gaelic) M'ISAAC, M'KISSACK; (English) ISAACS, ISAACSON.

McISSAK [1417], M'ISSACKE, McKISSAG [1422], MACKISSAGE [1429], M'ISACKE, M'ISAACKE [1430], M'ISAACK [1504], KISSAGE [1586], KISSACK [1599], KYSSAGGE [1601], KISSAG, KISSAIGE [1610], KYSAIGE [1629].

Santon (vc), Ballaugh, Lezayre, Michael, Braddan, Malew (c), elsewhere (u).

KEWIN, contracted from *MacEoin*, 'John's son.'

"In the province of Ulster the English family of Bissett, seated in the Glius, in the County of Antrim, assumed the Irish surname of MACEOIN, MAKEON, from an ancestor HUAN, or JOHN, Bissett."†

PATRICK McION was one of the 24 "Keys of Mann" in 1417. (This name is wrongly spelt McGON in the Statute Law Book).

In the Charter of the Bishopric of Mann, A.D. 1505, we find "Confirmation of Churches, Lands and Liberties, given, granted, and made by the most noble Lord Thomas, Earl of Derby, Lord Stanley, Lord of Mann and the Isles, to HUAN, Bishop of Sodor and to his successors."‡ Compare—(Irish) KEON, McKEON, McKEOWN, and McKEOWIN; (Gaelic) McEWEN; (Welsh) BEVAN.

McION [1417], McJOHN [1429], M'KEWNE [1504], McKEWN [1511], KEWYNE [1540], KEWEN [1609], KEWN [1671], KEWNE [1672], KEWIN [1700], KEON [1715], KEOIN [1732].

Jurby, Patrick, Andreas, Lonan (c), elsewhere (u).

* Statute Law Book, p. 21.
† O'Donovan Introduction, p. 24. ‡ Manx Society, Vol. IX. p. 27.

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GELLING, contracted from *Giolla Eoin*, 'John's servant.'

"Death of Niall, son of GILLAN, after having been thirty years without food or drink," A.D. 856.* "Mag-GELAIN, Bishop of Kildare" A.D. 1222† Compare —(Gaelic and Irish) MACGILLEAN, MACLEAN, and MACKLIN. It is a purely Manx name. MACGILLEON, MACGILEWNE, GELLEN [1511], GELLYNE [1540], GELLIN [1622], GELLING [1626].

Braddan, Onchan, Marown, Malew, (vc), German (c), elsewhere (u).

LEWIN has precisely the same origin as GELLING, but the *Giolla* has only transferred 'l' to *eoin* instead of Gill. It is a purely Manx name. MCGILLEON, MACGILLEWNE [1511], LEWIN [1627], LEWNE [1628], LEWN [1629], LEWEN [1698]. *Lewen* is found in Domesday Book, but in that case is probably a corruption of *Leofwine*.

Braddan (vc), Onchan (c), elsewhere (u),

QUANE, contracted from *MacShane*, 'Johnson,' "MACSHANE" A.D. 1542.*

It may possibly be a contraction of *MacGuane* from *Macdubhaine*.

"MACDUBHAINE who has spread stories
"Over the bright fine Cinel-Enda."†

It is purely a Manx name.

Compare (Irish) QUAIN (Gaelic) MACQUEEN. This latter is very common in Galloway.

MACQUAINE [1429], MACQUANE, MACQUENE [1511], MACQUAYNE [1540], QUAINE [1629], QUANE [1680].

Andreas, Bride, Patrick, German (c), elsewhere (u).

KILLIP, contracted from *MacPhilip*, 'Philip's son.'

Compare (Gaelic and Irish) MCKILLOP (English) PHILLIPS, PHIPPS.

* Chron. Scot., p. 155.
† Four Mast, Vol. III. p. 203.
* Four Mast., Vol. IV. p. 65. † O'Dubhagain p. 43.

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M'KILLIP [1430], MCKILLIP [1511], MCKILLOP, KILLOP [1540], KILLIP [1604].

Ballaugh, Lezayre, Malew, German, Lonan (c), elsewhere (u).

QUARK, probably contracted from *McMark*, though it may have been the same name as QUIRK originally. It was the commoner name in the Isle of Mann 200 years ago, but now QUIRK has almost entirely superseded it.

MARKESON [1408], MCQUARKE [1511], QUARKE [1616], QUARK [1649].

CAMMAISH and COMISH, contracted from *MacHamish*, 'James's son,' or possibly from *MacHomase*, 'Thomas's son.' COMMAISH looks more like the former, COMISH the latter. Compare—(Irish) MACCOMAS (Gaelic) MACOMISH.

The form CAMMAISH is more common in the North and COMISH in the South of the Island, but the name is not so often met with as formerly. MACCOMISH [1430], MACCOMIS, MACCOMAIS [1511], COMISH [1650], CAMISH [1676], CAMAISH [1704], CAMMAISH [1704].

Andreas, Bride, Maughold, Arbory (vc), Jurby, Santon, Malew (c), elsewhere (u).

SHIMMIN, from *McSim-een*, 'little Simon's son.' "Dermot MACSIMON slain," A.D. 1366.*

Fraser, Lord Lovat who was born in 1666, was called MACSHIMI Baldu, the black spotted son of Simon, from a black spot on his upper lip. Excepting Maughold the name is almost confined to the Southern parishes.

Compare—(Gaelic) MCSYMON; (English) SYMONDS, SIMMONS, SYMONS, SIMPSON, * SYMONDSON, and SIMPKINSON, which latter exactly corresponds with it.

* Four Mast., Vol. III., p. 633.

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MacSheman and MacShemine [1430], Symyn, Hymyn and McSymond [1511], Shimin [1614], Shimmin, [1653].

Malew, German (vc), Maughold, Arbory, Santon, Rushen (c), elsewhere (u).

Knickell, contracted from *MacNichol*, 'Nicholas's son.' It was formerly a common name in the Isle of Mann, but has now almost disappeared. Compare — (Gaelic) McNichol; (English) Nicholson, Nicholls.

MacKnaykyll [1429], McNaykill, McNakill, McNaikell [1430], Knacle [1648], Knickell [1650], Knikall [1653], Kneacle [1674], Kneakil [1730], Knackle [1757], Knicol [1758], Nicol [1771].

Formerly, Patrick (vc), German, Lezayre, Maughold, Malew, Lonan (c), elsewhere (u).

Martin, originally *MacGiolla Martin*, 'the son of Martin's servant.'

St. Martin of Tours was St. Patrick's uncle. He died A.D. 448.*

MacMartyn [1429], MacGilmartyn, MacMartyn, MacMarten [1511], Martinsone [1521], Martin [1668], Marten [1672].

Andreas (vc), Lezayre, Patrick, Santon (c), Bride, Jurby, (u). Hardly found elsewhere.

Costain and Costean, contracted from *MacAusteyn*, a shortened form of *MacAugustin*, 'Augustin's son.' (Augustin is the diminative of Augustus). The fame of Augustinus of Hippo, and his namesake, the missionary of the English, would cause this name to be a favourite among Christian converts.

Magnus Barfod, King of Norway, who died A.D. 1103, had a son Osteen and a grandson, son of Harold Gyllie, Osten.

Costain and Costean are purely Manx names.

* Four Mast., Vol. I., p. 129.

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COSTEANE [1507], MACCOISTEN, MACCOSTEN, COISTEN, COSTEN [1511], CAUSTEEN [1687], COSTAIN [1715], COSTEAN [1747].

Maughold (vc), Rushen, Arbory, Santon, Lonan (c), elsewhere (u).

STEPHEN and STEPHENSON, from the protomartyr are, in the Isle of Mann, very frequently the translations of COSTAIN which, however, has quite a different origin (see above).

STEAN, which has now disappeared, if not a shortened form of Stephen, may be from (ON) *Steinn* 'stone.' Compare—Dutch STEEN.

In A.D. 1334, GILBERT MAKSTEPHAN was one of the commissioners appointed by Edward III* "to seize the aforesaid Island (Mann), with its appurtenances into our hands."

[The remaining Surnames in this section will be given in the next number.]

* Manx Society, Vol. VII. p. 181.

EXPLANATORY NOTE.

The Surnames are in small capitals and their derivations in Italics. All words in any language but English are in Italics. The dates in square brackets are the earliest, as far as can be ascertained, at which they are found in the Insular records. The date (1511) being that of the earliest rent roll of the Sheadings of Rushen, Middle, and Garff, is to be considered to stand also for '1515,' the date of the earliest rent roll of the remaining three sheadings. No dates are given after the end of the 18th century. The following abbreviations are made use of:—vc, very common, c, common, u, uncommon, w, wanting, refer to the comparative distribution of the various names in the respective parishes before the present century. (For this purpose a careful analysis of all the Parish Registers (17) has been made.)

Four Mast.—For Annals of Four Masters.

Chron. Scot.—For Chronicon Scotorum.

O'Dubhagain and *O'Hiadhrin*—For the Topographical Poems by those authors.

O'Donovan Introduction—For the Introductory account of Irish surnames given by the Editor of the above poems.

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MANX WORTHIES

THE REVEREND
WILLIAM WALKER, LL.D.

IN THE BALLAUGH REGISTER UNDER THE YEAR 1679, WE FIND THE FOLLOWING ENTRY AMONG THE BAPTISMS: "GULIELMUS WALKER, filius Thomæ, de Kk. Christ, Lezayre, natus 18^{s} die Februarii, et baptizatus fuit 21^{s} Sequente, istâ parochiali ecclesiâ, a Johanne Harrison Rev^{ndo}, Rectore de Kk. Bride."

Nothing further is known of the Thomas Walker here named, but this entry being in Latin, and appearing in the Register in bold and prominent characters, it is probable that he was a man of some education and position. Dying soon after, he left his widow and orphan son in very straitened circumstances. In spite of this, however, the lad's education was not neglected, his mother taking care that he should be taught to read and write; and that he was a zealous and eager student the following anecdote will shew: "When about twelve or thirteen years of age he was employed as a servant in the family of John Stevenson, Esq., of Balladoole; and in the harvest his business was to drive one of the cars,* which were used at that time for carrying home corn. The boy's passion for books

* Sleads or sledges: low carts without wheels, still used in the mountains.

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began to shew itself at this early period. One day in autumn, whilst sitting on his empty car, he took his book out of his pocket and began to read with such profound attention, that the horse, taking advantage of the inattention of the driver, and getting the halter off his neck, ran furiously down the lawn before the parlour windows. Mr. Stevenson, standing at one of the windows, saw what had happened, and hastened to stop the progress of the horse. When he came up to the car he soon perceived the occasion of the mistake. The little reader had still his book in his hand. This circumstance appeared to the master to mark the character of the boy; and, therefore, instead of rebuking him for his neglect, he turned round to him, and said: "Since thou art so fond of reading, thou shalt have enough of it." Accordingly the next day he sent him to the Castletown Academy, where, by his diligence and good conduct, he made rapid progress in classical and academical learning, and at a proper age offered himself a candidate for the Holy Ministry."*

* Stowell's "Life of Bishop Wilson," pp. 415, 416.

His gratitude to this family was sincere and lifelong, as may be seen from his will, dated a few days before his death: "As it is well known how great my obligations are to the family of Balladoole, I should think myself bound, were my effects never so considerable, to be principally grateful to them. I do, therefore, bequeath to John Stevenson, Esq., those following pieces of plate, my silver tankard, two silver cans, six silver spoons, and a silver porringer to Mrs. Elizabeth Stevenson, my goddaughter; and I leave to Mrs. Elinor Slater, *alias* Gibbons, half-a-guinea; and do hereby constitute and ordain my ever-honoured friend Mrs. Alice Stevenson, widow, sole executrix of all the residue of my goods and chattels, moveable and immoveable, whatsoever, requiring her to give to her four daughters some small part of the effects to buy them

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mourning rings by which I may be remembered by them. And I beseech God of His infinite mercy to shower down His blessings on all the branches of that worthy family, and make them and their descendants partakers of His manifold gifts and graces both here and hereafter."

He was ordained Deacon by Bishop Wilson on the 11th of March, 1700, being then just two years below the canonical age*, and was appointed Master of the Douglas Grammar School. The Rectory of Ballaugh becoming vacant, through the death of Henry Lowcay, on the 24th June in the same year, the Bishop wished to bring young Walker there, who, however, was not yet in Priest's orders, and not for three years to come of sufficient age to be admitted to the Priesthood; the living, therefore, was kept vacant for him, as the following entry in his own handwriting in the Parish Register explains:—"Note y^e^ above Henry Lowcay was succeeded in the Parsonage of Ballaugh by William Walker, Chaplain and Schoolmaster at Douglas: the cure being supplied the first year by the Rev. Thomas Christian, and other four years by the Rev. Matthias Curghey; then the said Wm. Walker came to reside in the Parish himself, viz^t^, in the year 1705. The profits of the first year belonged to the ex^or^ of the decedent."*

* The ordinal of 1522 gives 21 as the canonical age for a Deacon, and 25 for a Priest; but by the xxxiv. Canon of 1604 they were changed to 23 and 24, though for a sufficient reason the Archbishop may grant a faculty for ordination at an earlier age. In no case may the rule be set aside with regard to Priests.

* This is not the case now.

Bishop Wilson must have been impressed greatly with his ability to have thus gone out of the way to appoint him, when so young, to one of the most valuable livings in the Island. It is probable that the Bishop's motive in bringing him thus near to himself was to employ him as much as possible in the administration of the Diocese. If so, the opportunity was not

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long delayed, for in 1712 Mr. Walker was appointed Vicar-General, on the death of Robert Parr, Vicar of Lezayre; and from that time to his death he was most intimately connected with the Bishop, both in public and private matters, "very high in his confidence and friendship; the chief of his fellow-workmen and fellow-sufferers."* Not only was their official intercourse always smooth and pleasant, but from their private papers it is evident that it was not simply mutual respect, but real affection, that linked them together in the most intimate friendship. In his will he speaks of the Bishop in the following terms: "Item, I humbly desire the Lord Bishop of this Isle, my trusty, esteemed father in X^{t}, will be pleased to accept two broad pieces of gold and my seal rings as a token of my most real affection and veneration for him; and I pray God his L'$^{sp's}$ days may be long and happy on earth for the good of this poor Church and for the preservation of its doctrine and discipline. Item, I leave to my godson, the Rev. Mr. Thomas Wilson, Doct^{r} Cave's works."

* Keble's "Life of Bishop Wilson," p. 151.

He entered heartily into the Bishop's plans for building and beautifying Churches, and himself contributed offerings to that end. In 1714 he gave to "St. Patrick's new church, near Peeltown," lately built by the Bishop's exertions, "a corporal and napkin to cover the holy elements on the altar;" and four years later Bishop Wilson writes, referring to the enlargement of Ballaugh Church: "The worthy Rector and I engaged to finish it." Their close intercourse, however, was not in such labours of love alone. On the 29th June, 1722, the Bishop and his two Vicars-General—Curghey and Walker—were committed to Castle Rushen, by order of Governor Horne, for exercising the rights of the Ecclesiastical Courts. There they remained for nine weeks, but not by any means idle or disheartened; the time was employed in translating the Bible into

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Manx, a work which the Bishop was most anxious to accomplish, and here he found in Mr. Walker an ever ready and able helper, not only in general supervision, but in actual translation, the four Gospels, the Acts, and part of the Common Prayer being his portion of the work.*

* "Memoirs of Bishop Hildesley," p. 254.

More than once Mr. Walker journeyed to London on business connected with the Bishop's lawsuit, which ultimately came before the King in Council, and was there (though after Mr. Walker's death) decided entirely in the Bishop's favour. During one of these visits to London Archbishop Wake conferred on him the degree of LL.D., being urged thereto, as Stowell says, by the zeal and ability with which he pleaded his Diocesan's cause.* But Keble conjectures that this may have been an act prompted by Bishop Wilson himself, who, seeing in him a most suitable successor as head of the Manks Church, hoped by this token of favour from the Archbishop to make the prospect of his being appointed to that position more sure.* This is not unlikely, for it is certain that Dr. Walker stood out prominently among his contemporaries, and appeared to impartial observers to be intellectually head and shoulders taller than any of his countrymen. Waldron, who was living in the Isle of Mann from 1710 to 1730, says of him: "What eminent men this Island has formerly bred I know not, but at present I hear of none famous abroad; nor can it boast of any more at home than one clergyman, who is indeed a man of letters, and who, I hope, will oblige the publick with his instructive and polite writings."*

* Stowell, pp. 416, 417.

* Keble, pp. 690, 691.

* Manx Soc: Pub: vol. xj., p. 16.

He returned home from his last visit to London in 1728, and on landing at Ramsey was met by a number of the principal people, who were most anxious to learn

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the state of the Bishop's case; for this conflict between the civil and ecclesiastical powers was a struggle by the latter to resist an arbitrary and unjust Governor, who tried to set aside the privileges of the people: and the Bishop and his Vicars-General were everywhere hailed by the Manks as the champions of their ancient rights; the case was, therefore, watched by the whole Island with the keenest interest. But the *rôle* of popular hero in no way altered the simplicity of Dr. Walker's character. In the midst of the crowd pressing to welcome him on the beach "he espied his aged mother coming towards him, and instantly, according to the simple manners of the day, he dropped upon his knee to receive her blessing."* She was at this time married again to a man named Tear, and they were both living with her son in Ballaugh Rectory: an arrangement which could have been nothing short of a severe trial to the Rector—and must have been endured only for his mother's sake—on account of the drunken habits of his stepfather.† But his "dear and ever-honoured mother" is remembered in his will with thoughtful care, and various articles of furniture are left for her use "towards keeping house again," and his executrix is charged "for Christ Jesus' sake that she may not want anything that may be necessary for her during the remainder of her days."

* Stowell, p. 417.

† A son by this second marriage—Robert Tear—was schoolmaster at Peel.

In the following year—1729—he died, in the very midst of his usefulness and popularity, "to the great grief of all good men who had been witness of his great virtue," as Bishop Wilson mentions in recording his death. He possessed "a true judicial mind, an imperturbable temper, sagacity and courage ever ready for emergencies, and the gift of sympathizing with all sorts and conditions of men . . . there was a calm sweetness about him, which seasonably tempered his

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friend's [Bishop Wilson's] energetic indignation."‡ The Bishop preached his funeral sermon, in the course of which he referred to his having declined "a considerable living" in Ireland; and he closed with the following words: "Would to God that every one who attends his funeral may leave the world with the same fair unstained character! It is the best prayer I can put up for myself, or for those who hear me."§

‡ Keble, p. 705.

§ Bishop Wilson's Works. Cruthwell, 1782; vol. ii. pp. 485-6.

It was not only as Rector of Ballaugh that he was mourned and missed, but as one of the champions of the country's liberty; and his death is recorded beyond the limits of his own parish, being regarded as a national loss. In Kirk Michael Register is the following: "Mem: The Rev^{d}. D^{r}. W^{m}. Walker, one of the Vicars-Gen^{l} and Rector of Ballaugh, departed this life on the 18th, and was buried the 20th June, in his own chancel, opposite to the gate, without the rail." He was so buried in accordance with the directions of his will—"My body I leave to be decently buried in Ballaugh Church, viz^{t} without the altar rail." On the flat stone which covers his grave in the old church-yard at Ballaugh (for the chancel walls have been taken down) is the following inscription written by Bishop Wilson:—

GVLIELMVS WALKER, LL.D.,
HVJVSCE ECCLESIÆ RECTOR,
PER ANNOS XXV,
E VICARIIS GENERALIBVS,
NECNON NOBILISS. DOMINO A CONCILIIS,
PASTOR, JVDEX, CIVIS,
QVO NEMO FIDELIOR, ÆQVIOR,
AVT BONI PVBLICI STVDIOSIOR.
MANSVM OMNIAQVE RECTORIA ÆDIFICIA
PRORSVS DILAPSA
PERMAGNO SVMPTV RESTAVRAVIT.
OBIIT XVIII. JVNII, A.D. MDCCXXIX.
ÆTAT XLIX. †

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which may be rendered :—

WILLIAM WALKER, LL.D.,
Rector of this Church
for 25 years,
One of the Vicars-General,
And a Counsellor to our most noble Lord,
as Pastor, Judge, and Citizen,
Never was one more faithful, more just,
or more zealous for the public weal.
The Rectory and all the glebe buildings
utterly in ruins
He restored at great expense.
He died 18th June, 1729,
Aged 49. †

His mother, who survived both her sons, was the writer of a Manks ballad, still extant, descriptive of their virtues. Of the 23 stanzas it will suffice to quote the following :—

"Bannaght ny moght, scaa ny mraane treoghe,
Fendeilagh chloan gyn ayr,
Da ny annooinee dreem nagh goghe
Veih treinee dewil aggair."

Which Stowell thus translates:—

"He to the poor a blessing proved,
Their refuge, and their friend,
The orphan's and the widow's cause
Still ready to defend."*

ERNEST B. SAVAGE.

St. Thomas,' Douglas.

† He was born 18th Feb., 1679; at first sight, therefore, we should say that he was 50 at his death; but the year then began on the 25th March, and 18th Feb., 1679, is what we now should call 1680. The change to 1st January was made in France, 1564; Scotland, 1600; England, 1752; the Isle of Mann, 24th June, 1753. We were, therefore, the last, or nearly so, of the nations of Europe to effect the change.

* Stowell, p. 419. For the whole Ballad and English version see *Mona Miscellany 2nd series*, Manx Soc. Pub., Vol. XXI. pp. 55-63.

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OLD MANX FAMILIES

THE DESCENDANTS OF WILLIAM CHRISTIAN (ILIAM DHOAN)

ARMS—AZURE, a chevron humetty between three covered cups OR, on a canton ARGENT, an anchor erect, with part of the cable round the stock PROPER

CREST—Out of a naval coronet OR, a Unicorn's head ARGENT, collared GULES

MOTTOS—*Salus per Christum* and *Perseverando*

WILLIAM CHRISTIAN (BORN APRIL 1608, DIED JANY. 1662-3), RECEIVER-GENERAL, WAS THE 3RD SON OF DEEMSTER EWAN CHRISTIAN, of Milntown, who presented him with the property of Ronaldsway, of which, in 1643, he accepted a lease* for three lives, from James, Earl of Derby, on condition of surrendering the ancient "tenure of the straw." By his wife, Eliżabeth,† he had eight sons and one daughter. Ewan, the eldest died in infancy; George, (born 1635, died 1694, buried at Malew), obtained possession of Ronaldsway, which had been confiscated on his father's death, in the autumn of 1663; for "having exhibited his complaint to his Majesty in Council," it was ordered "that intire restitution be made of all

* Indenture dated 19 Car. I., in Record Office.
† Surname unknown.

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the said estate."§ Probably, owing to the expense attending this appeal, we find that, in 1677, he held only half the estate, and moreover, that "the houses on the said estate" were "decayed and dilapidated."** His only son, William, succeeded him, but in 1706, he was ejected, and "John Corrin†† entered . . . by virtue of our Honourable Lord's decree."* Christian appealed against this, and, in 1716, is again "entered by virtue of his Royal Highness the Prince of Wales his order in Council."† In 1720, "having contracted very considerable debts by reason of a long and expensive law suit in recovering my estate of Ronaldsway" he was obliged to sell it.§ He had an only daughter, Elizabeth, who died without issue.

Ewan, (born 1637, died 1671, at Ronaldsway, buried at Malew), the third son, petitioned Charles II. "that those persons, who had been the Judge and Jurors upon that tryall of his father . . . may be brought upp before your Ma^tie to give an accompt of their said proceedings."*†

Of the next two sons, John and William, nothing is known. Mary (born 1641) married Charles Stanley, of Ballacaighen, in Rushen, and had issue. The Stanleys of Ballacaighen, were a younger branch of the Derby family.

Patricius (born 1644) married Ann Moore, of Pulrose, and had three sons and one daughter. It is not known what has become of his descendants. He lived at Ballaquayle, in Braddan, and was a member of

§ Manx Society, Vol. XXVII. p. 55.

** "Order from the Worship^ll Richard Stevenson, Esq^r., Dept^y. Gov^r., bearinge date ye 26^th of 9^br 1677."

†† The Corrin claim had been advanced more than sixty years before. See Manx Society, Vol. III, p. 47.

* Lib. Vast. 1706.

† do. 1716.

§ Deed of Sale. William Christian to James Somerville.

*† Manx Society, Vol. XXVI, p. 47.

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the House of Keys in 1699. The eighth son, Charles (born 1649, died 1699 without issue), was a Major in the army.

It is only the descendants of the seventh son, Thomas (born 1646, died 1700), whom we can trace to the present day. He seems to have had charge of the family property in Lancashire‡ and to have carried on a merchant's business in Liverpool. He married Mary, daughter of the well-known Colonel Birch, who was governor of Liverpool under the Common-wealth, and had issue Hugh. Hugh (born 1679, died 1729), was captain and owner of a merchant vessel. His son Thomas (born 1716, died 1752) was a Captain in the Royal Navy. Hepworth Dixon, in "Her Majesty's Tower," mentions that he took out letters of marque and captured several Spanish galleons.

By his wife, Ann Hughes, he had issue Sir Hugh Cloberry, K.B. (born 1747, died 1798) Rear-Admiral of the White. Between 1779 and 1783 he took part in various actions in the West Indies, and in 1796 he was appointed to the chief command there. Sir Ralph Abercromby, in his despatch of the 31st May, in that year, announcing the surrender of St. Lucia, wrote "Rear-Admiral Sir Hugh Christian, and the Royal Navy, have never ceased to show the utmost alacrity in forwarding the public service. To their skill and unremitting labour the success which has attended his Majesty's arms is in a great measure due."* Early in 1798 he was commander-in-chief at the Cape of Good Hope, where he died suddenly in the November of the same year. "His services . . . had been arduous and useful; and by his death, the country lost

‡ Manx Society, Vol. XXVI, p. 42: "That yor peticoner hath appealed to be tryed by yor Mats. Lawes of England, where he many years lived and hath an estate, but it was refused." (William Christian's Petition); p. 55: In George Christian's Complaint: "Whereas the said William Christian the accused was one of two lives remaining in an estate in Lancashire."

* NAVAL CHRONICLE, Vol. XXI, p. 187.

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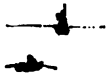
an attentive, able, and excellent officer"† By his wife Ann, daughter of Barnabas Leigh, of Thorley, in the Isle of Wight, he had issue three daughters and two sons. The daughters were all married, Ann, to Major General Frederick, Baron Hompesch, Mary to Count William Bylandt, and Joanna to Mr. R. Robinson. The eldest of the sons, Hood Hanway (born 1784, died 1849), went into the Navy and was made a Commander at the very early age of sixteen, "for the gallant way in which he commanded a division of boats at the siege of Genoa."* In 1809 he took part in the ill-fated Walcheren expedition, after which he saw no active service. In 1838 he was made Rear-Admiral. He had four sons and three daughters, of whom the only survivor is Mrs. Arthur Traherne,* of Glan-y-dur, Brecknockshire. Sir Hugh's younger son, Hugh George (born 1787, died 1861) was a very able East Indian Civilian. He left the college at Fort William "with honours never before or since surpassed."† "Whilst in India he held the appointment of Collector and Magistrate of various districts in the North-West Provinces, member of the Board of Revenue, and Commissioner for the settlement of the conquered and ceded Provinces."§ His eldest son Samuel, and two surviving sons, Major Hugh Henry Christian, J.P., Provost of Portobello, and the Rev. Frederick Christian, Vicar of Wingfield, in Derbyshire, have issue.

† NAVAL CHRONICLE, Vol. XXI. p. 188.

* "ROMANTIC ANNALS OF A NAVAL FAMILY," p. 239, by Mrs. Traherne. Those who wish to learn more about the Christian Family are advised to read this delightful book.

† "BIOGRAPHICAL SKETCH OF HUGH GEORGE CHRISTIAN," by Major Hugh Christian, p. 10. A very interesting and graphic memoir.

§ Do., p. 151.



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NOTES FROM THE REGISTERS OF THE PARISH OF BALLAUGH.

1698. "THIS YEAR THE BOPP'S PART OF THE CHURCH-yard of Ballaugh (according to the table in ye Register's Booke), being out of repair, was sufficiently made up by Jon Cottier, Gilbert Callister, and Adam Cannell, of Court Land, sent hither, as they said, to that end by the Rt Reverend father in God the Ld: Bopp of Man."

Court Land, or Bishop's demesne was partly in Ballaugh. 1698 was the first year of Bishop Wilson's episcopate.

1699. "An Acct of a collection made at Ballaugh Church towards the Redemption of one Wm Christian, prisoner in Barbary." The two largest sums were given by "Mr Robert Christian, £2 10 0; Mr Thos. Christian, £3 0 0." Then follow a variety of small sums, "all wch together with divers pence and half-pence (the givers of wch too tedious to be nominated) amount to the sum of £10=03=03."

The trade of the Mediterranean was at that time paralysed by the depredations of the Barbary corsairs. We do not know who this Wm Christian was, nor do we even learn whether he was ransomed or not.

In 1700 Henry Lowcay died, as we find from a memorial notice in the

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Register :—

"The Reverend pious and eminently learned Henry Lowcay, M.A., who lead (*sic*) his life so that he might be justly termed and esteemed a true pattern of primitive pietie, having continued 13 years Parson of Ballaugh, dyed at Douglas June ye 24th, and was buried in the Church of Kk Braddan Anno Dom: 1700."

Then follows a note by the Rev. Wm. Walker :—

"Note ye above Henry Lowcay was succeeded in ye Parsonage of Ballaugh by *Wm. Walker*,† Chaplain and School Master at Douglas; the cure being supplied the first year by the Rev. Thomas Christian, and other 4 years by the Rev. Mr Matthias Curghey, then the said Wm. Walker came to reside in the Parish himself, vizt., in the year 1705. The profits of the first year belonged to the Exor. of the Decedent."

This is not the case now.

1703. "Wm. Waterson, who died upon the Mountains of Ballaugh, the 20th, and was buried the 23rd of November."

1706. "Mr. William Christian, of Ballamore (Jurby), married to Mrs Anne McYlrea, daur of Mr Deemster McYlrea, of Dollough, Feby. 19th. Note this last couple was married by the Rt. Revd. Lord Bishop."

This William Christian, son of Thomas, baptised in 1656, was made Sumner-General in 1727, by Governor Horton, notwithstanding the fact that Bishop Wilson's nominee, Thos. Corlett, of Ballaugh, held the same office at that time. He became Receiver-General in 1735.

The following letter from Bishop Wilson is transcribed in the Register.

"Mr Walker: Whatever may be said to excuse the Bishop from paying Tithes out of his Turbary in your Parish, I am of opinion that since there is a rent upon it to the Lord of the Isle, the words of the law require that it should pay tithe to the Church, therefore I do cheerfully suffer and order you to take Tythe of the said Turbary in kind for the future."

The Bishop's Turbary, called '*Curragh-an-Aspick*,' is one of the largest turf plots in the Curragh.

1706. "Mem. that Mr Henry Allen, son of Mr Samuel Allen, of Kk. Maughold, was ordained Deacon in St. Mary's of Ballaugh, by the Rt. Reverend Father in God, Dr. Thomas Wilson Lord Bishop of this Isle. Present ye Rev. Mr. Wattleworth, Archdeacon; Mr. Thomas Allen, Vicar of Kk. Maughold; Mr. Norris, Vicar of Kk. Michael, &c. The collection for ye poor, that day was £01=03=06. Note this ordination was on ye 22nd of Septr., 1706."

† See p. 60.

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Mr. Henry Allen succeeded his uncle Thomas, as Vicar of Kirk Maughold, in 1727; five of this family followed each other in that parish.

"Govr. Maudesley's determination, and Captn. Woods' appeal, ordering that ye White House Lands, in this Parish, shall pay Tyth in kind, is among other papers belonging to ye Parish, in the Church Chest. So is the answer of ye arbitrators concerning ye difference betwixt the Vicar of Kk. Xt. and myself, in Close Lake."

These documents are not to be found now.

"Anne, daughter of John Smith, of London, and my sister Anne Walker, baptized Decr. 8th.

Such an address as "John Smith, of London," would be very difficult to identify in these days."

1707. "Margarett, Daur of Mr. Wm. Christian, of Ballamoar, in Jurby, bapt. 29th Feby."

1708. "April 11th, books distributed to various young people."

Bishop Wilson established libraries in the various parishes.

1709. "March 15th. This day, Dr. Thomas Wilson, Lord Bishop of this Isle, issued a decree enforcing a former decree of ye Ld. Bishop Bridgman's, obliging all the Tennts. of ye Bps. Demeen, who are inhabitants within ye precints of Ballaugh, to come to this Church as to their proper parochial Church, and to perform all parochial duties, as other ye parishioners do. Note this is ye final result of long and tedious controversies between ye Vicar of Kk. Michael and myself. The papers relating to this debate, are in ye Church Chest, and ye originals of ye 2 Decrees in ye Ld. Bps. Registry. (Signed), Tho: Sodor and Man."

The papers referred to are not now to be found. A note follows by the Rector :—

"March 24th,—16 Families (being all that live within ye Boundaries), have conform'd to ye above decree." In 1711 we find an order from Bp. Wilson, "for the avoiding of confusion in observation of the Feast of St. Matthias," and that this Diocese may observe as much as may be, a perfect uniformity with itself, and in all matters ecclesiastical, I do hereby order and require that notice be given in all Churches and Chapples of this Isle that the said Feast of St. Matthias is to be observed upon the 25th day of February, in this, and in all succeeding Leap years, give under my hand this 15th of February, 1711. (Signed), Tho: Sodor and Man."

St. Matthias day is now observed on the 24th February, both leap and ordinary years.

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1713. Edward, son of Robt. Curghey and Is-abel Christian, of Glanmore, in Kk. Xt., April 16."

'Kk. Xt.' is here Lezayre, Rushen being also 'Kk. Xt.'

1715. "Wm. McGilvorrey, a poor man that beg'd, supposed to be aged 104 years, was buried here April 10th."

1716. "Daniel, son of Wm. Daniel McIlrea (Attorney-General), baptized on St. Stephan's Day, vizt., Decr. 26.'

This family held property in Ballaugh for many years.

1719. "Robert, son of Thos. McGilvorrey, baptized March 1st, eodem die, John and David (twins), and sons of Wm. Corkhill were baptized, the said twins being born in the field, as their mother was coming from the Miln. Mem., the same woman, had three children at a birth last year."

This latter remarkable occurrence had not been entered in the Register at the time, (*i.e.* in 1718) but was appended as a casual recollection when the twins were born!

1725. "Captn. Wm. Stevenson, of Lhergydoo, in Kk. Germain, and Mrs. Isable Curghey, of Ballakillingan, relict of Jon. Xn. of Cranstal, married here Feb. 19th.

Her maiden name was Curghey. The usual form of entry would be Mrs 'Isable Christian, alias Curghey.'

1727. "These folk were baptized whilst Doctr. Walker was in London."

"Gibt. Craine, of Douglas, who dyed suddenly in Church on Sunday, May ye 5th, was buried here on Tuesday 7th."

Dr. Walker was succeeded by William Bridson, who was appointed on the 17th of July, 1729, and was Rector for 21 years. In 1721, when Vicar of Marown, he was suspended for calumniating Bishop Wilson, but was shortly afterwards restored on recanting what he had said. He was the only one of the Clergy who took Archdeacon Horrobin's side in the dispute with the Bishop. There are no entries of particular interest in his time. He died on the 7th of February 1750-51, and was interred in the Chancel of Ballaugh Church. Philip Moore, appointed July 11th, 1751, succeeded, and was transferred to Bride, November 14th, 1760. [An account will be given of him under the head of Manx Worthies.]

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In 1751 the purchase of a new Register Book is recorded:

"Ballaugh Register 1751. This book cost three shillings and sixpence, and was bought by

The Wardens: Thos. Corlett (Dyer), Wm. Quayle, Wm. Tear, Jon. Callister, Jon. Stephen."

This is one more than the usual number. Church Wardens were called *Kiare-ny-Killagh*, "four of the Church."

1751 "McYlearane (a bachelor) buried."

Celibacy was doubtless rare.

"Grace Corlett als. Teare als. Radcliffe, who perished in the River at the Burnfoot, and was buried in Jurby."

The 'Burnfoot,'—*Cas-ny-howin* at Ballakoig, where the river empties itself into the sea.

"Thos. Cowley, from Bp's. Demesne, reputed near 100 year old."

"Mary Cottiman (an idiot who perished in ye great River under Forrester's Lodge)."

This is probably the stream that runs down to the Sulby River, between Forrester's Lodge and Druidale, which after a heavy fall of rain would be decidedly impetuous, but hardly 'great.'

Matthias Curghey, Vicar-General, was appointed on Feb. 24th, 1761, after Philip Moore's resignation.

1764 "Jane, Daur of John Wright and Margaret Grey, foreigners."

This word "foreigners," though doubtless used in the sense of strangers, shows how rarely any except natives came to the parish. After this date there is nothing but the ordinary record of Births, Marriages, and Deaths. On a flat stone, at the North-east corner of the Old Church-yard, we find without comment:

"January 19th, 1771, aged 73, died the Revᵉ. Matthias Curghey, Vicar-General and Rector of this Parish, a humble, meek, pacific man, sound divine, learned and exemplary. With the Revᵉ. P. Moore, associate revisor of the Manks Scriptures; translated by the Clergy of the Isle, a great, arduous, original work."

He revised the Pentateuch, together with the Revs. Philip Moore and James Wilks—The Gospels and Acts

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with the Rev. James Wilks, and the Epistles, by himself. He also assisted in translating a large portion of the liturgy.

James Wilks, Vicar-General and Episcopal Registrar, was appointed on the 16th Septr., 1771. He also assisted in the translation of the Scriptures. He died June 1777, aged 58, and was buried at Ballaugh. [An account of him will be given under Manx Worthies.]

Daniel Gelling, appointed Decr. 16th, 1777, died in 1801.

Daniel Mylrea, appointed Feby. 17th, 1802. He became Rector of Andreas and Archdeacon in 1814.

Hugh Stowell, appointed April 20th, 1814, was an eminently pious man. He wrote a life of Bishop Wilson, and greatly aided Bishop Ward in raising funds in England, for building churches for the Diocese. He died in 1835. [An account of him will be given under Manx Worthies.]

Thomas Howard, appointed April 2nd, 1836. He was a truly good and holy man. In disposition like St. John, loving and beloved. He died in 1876, at the ripe age of 91 years.

William Kermode, appointed March 1877, present Rector.

*

We append a list of the Nicknames preserved in the Register. In all small communities, where many have the same name, nicknames become a necessity. Corlett, the commonest name in the Parish, consequently bears a large share of them:

1690. "Elizabeth Corlett (nick-named 'Tit.')

"The sobriquet of 'Tit' is applied to members of this family for more than a century."

1701. "Ed. Corlett (mountainier)." [Doubtless a dweller in the mountainous part of the Parish.]

1703. "Wm. Corlett, son of Wm., vulgarly called *Willy-Curryquemb*." [possibly a groom].

1705. "Wm. Curlett *(vulgo plew)*," [probably a ploughman. This name occurs for several generations.]

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1751. "Corlett (Keig)," [probably his mother's name,] and in 1760, Ann, "daughter of John Corlett *(Inney Keig)*" [*i.e.* Keig's daughter.]

1765. "John Corlett (Johnny);" "Wm. Corlett *(Billy Garrett)*," [a complete process of substituting one name for another.]

1775. "John Corlett (Homy,) " [*i.e.* Thomas, probably his father's name.]

1699. "Wm. Kelly (cross-cap)," [Evidently a testy old fellow.]

1708. "Patrick Kelly of ye mountains," [a pleasingly vague description.]

1708. "Killip *(Carr)*," [perhaps his mother's name.]

1711. "John Killip (Ree) of the Gill." [Rey may be for Ree. *i.e.* King of the Gill]. This curious appelation is not uncommon.

1699. "John Cowley (stoop)," [probably from a stooping habit.]

1701. "Cowley (Gale)," [perhaps his mother's name.]

1709. "Cowley (Currick Junr.)" [a dweller in the Curragh. The "Junr." shows that he was not the first of that name and family, who had lived there.]

1751. "We again find Cowley (Curruck)."

1710. "Kathrin Cowley, *John-y-Ghawe's* wife," [*i.e.* John the Smith's. In 1712, "John (Gawe)" himself died.]

1712. "Wm. Cowley (vulgo dict *Erinagh)*," [*i.e.* commonly called the Irishman.]

1707. "Cowley (ny liaccan)," [*i.e.* of the "flat stone."]

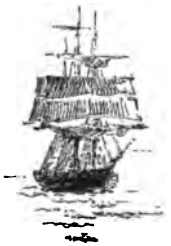
1759. "Cowley (ny charnaan)," [*i.e.* of the "heap" or "cairn."]

W. KERMODE.

Ballaugh Rectory.

(CONCLUDED.)

[In the first part of these Notes, it was stated, in error, that Mr. W. W. Christian, of Ballacurry, is descended from Thomas Christian, of Ballamoore. Mr. Christian belongs to the Christians of Bride, and his ancestor *Gibbon McCristen*, was in possession of the property of Ballagenny, in that parish, as early as 1539 (as per Lib. Assed).]



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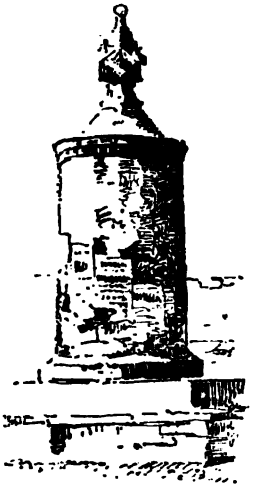

Old Sun-dial, Market Place, Castletown.

SHEE AS MAYNRYS NY MANNINEE*

"A PROLOGUE TO A PLAY ACTED IN CASTLE RUSHEN BEFORE THE RT. HONBLE. JAMES EARLE OF DERBY, TO DIVERT HIS PENSIVE SPIRIT FROM THE CALAMITY OF HIS COUNTREY, OCCASIONED BY THE GRAND REBELLION BEGUN IN 1641."†

THE COMPOSITION, BOTH OF THE Manx and English, is attributed to Samuel Rutter, then Archdeacon and Domestic Chaplain, afterwards Bishop. The English is a very free translation of the Manx. An account of the festivities in Castle Rushen in 1643 and 1644 is given by Thomas Parre, Vicar of Malew, in the Episcopal Register, as follows:—

"A.D. 1643. The Right Hoble James Earle of Derbie, and his Right Honble Countesse invited all the Officers, temporall and sperituall, the Clergie, the 24 Keyes of the Isle, the Crowners, with all theire wives, and likewise the best sort of the rest of the Inhabitance of the Isle, to a great maske, where the Right Hoble Charles Lo: Strange, with his traine, the Right Hoble Ladies, with their attendance, were most gloriously decked with silver and gould, broidered workes, and most costly ornaments, bracellets on their hands, chaines on there necks jewels on there foreheads, earings in there eares, and crowns on there heads; and after the maske to a feast which was most royall and plentifull with shuttings of ornans, etc. And this was on the twelfth day (or last day) in Christmas, in the yeare 1644. All the men just with the Earle, and the wives with the Countesse; likewise, there was such another feast that day was twelve moneth at night, beinge 1643."

* From the collection of the late ROBERT GAWNE.
† Copy of old MS.

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The following Prologue was probably recited and the play acted on a similar occasion:

SHEE AS MAYNRYS NY MANNINEE.*

(A QUIET LITTLE NATION.)

CHORUS.

LHIG da'n seihll chyndaa mygeayrt,
Lhig da'n seihll chyndaa mygeayrt,
Nagh nione da fea ny aash erbee,
Houd as ta shee dooin er ny reayll,
Fud ashoon beg ny manninee.

LET the world run round,
Let the world run round,
And knowe neither end nor station,
Our glory is the test of a merry merry breast,
In this little quiet nation.

EE mayd, as iu mayd, gow mayd arrane,
As lhig da'n seihll goll bun-ry-skyn,
Yn veeal's y feddan kiaull smoo t'ain,
Gyn geill da cloie ny schlei ny guin.
Lhig da'n seihll chyndaa mygeayrt, &c

WE eat, we drink, we laugh, we sing,
To-morrow freely comes and goes,
We strike up musick's gentle strings,
And understand no other blows.
Let the world run round, &c.

AS nish my nee drogh hengey erbee,
Er y cloie gyn-loght ain drogh imraa,
Lhig baase y vooghey y ghooinney keoie,
Houd as vis shin dy gennal soie.
Lhig da'n seihll chyndaa mygeayrt, &c.

IF any sour unhallow'd breath,
Our harmless sports should dare defile,
Let that man fall in love with death
Whils't we the grieffs of life beguile.
Let the world run round, &c.

GA dy vel yn shee ain mooarit dooin,
Cha lhias dooin ve ayns dooyt erbee,
Hee mayd dagh cheer my geayrt y mooin
Ayns caggey streu dy chosney shee.
Lhig da'n seihll chyndaa mygeayrt, &c.

WHAT tho' our peace much envy'd be,
Our fears they need not to increase,
For ev'ry where abroad we see
That men do ever fight for peace.
Let the world run round, &c.

* Literal Translation—"Peace and Happiness of the Manx People."

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MYR shoh veih noidyn ta shin seyr,
Eddrym as aer nyn kione as cree,
Gyn laadyt lesh y verchys voar,
Agh wheesh shen shickyr ta nyn shee.
Lhig da'n seihll chyndaa mygeayrt, &c.

THUS from all enemies secure,
Our heads and hearts as light as air,
Not made the heavy joke to endure,
Of too much wealth, or too much care.
Let the world run round, &c.

AIRH as y seaghyn geiyrt er airh,
Cha dug rieau crosh ny trimshey dooin,
Cha vel nyn coamrey deyr ny feayr,
Teh coodagh shin as t'eh l'ain hene.
Lhig da'n seihll chyndaa mygeayrt, &c.

GOLD, and the troubled strife for gold,
Are evils unto us unknown;
Our clothing 's neither gay nor cold,
It covers us, and its our own.
Let the world run round, &c.

CHA vel shin shirrey reamys smoo,
Dy hayrn fo bondiaght shin hene,
Myr eeanlee feayslit trooid yn aer,
Gys ta nyn skeanyn goit sy lieen.
Lhig da'n seihll chyndaa mygeayrt, &c.

WE do not liberty contrive,
Ourselves in bondage for to bring,
As birds to snare do haste alive,
By the loose freedom of the wing.
Let the world run round, &c.

NYN bochilyn er y feddan cloie,
Cleaynagh nyn graih as nyn shioltane,
Veg jiu cha jed er shaghryn voue,
Un woaillee as un vochil t'ain.
Lhig da'n seihll chyndaa mygeayrt, &c.

OUR shepherds on their reeds do play,
Charming their sweethearts and their sheep,
Neither of which do go astray,
By nature taught their bounds to keep.
Let the world run round, &c.

TA ec dagh cree e heshey hene,
Nagh vod ve er ny violagh veih,
Ta shin ennoil foast dooiney as ben,
Agh glen veih'n loght ta noi yn leih.
Lhig da'n seihll chyndaa mygeayrt, &c.

OUR mistresses are still the same,
No rivall's blowing at our fire,
We live and frolick in love's flame,
Without the pain of fond desire.
Let the world run round, &c.

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EH ta booiagh nyn sheshaght choayl,
Dy veh berchagh nagh vel fys ain,
Lhig da smooinaght er cheer ny gaul,
Cre'n leih as keeshyn dewil t'ayns shen.
Lhig da'n seihll chyndaa mygeayrt, &c.

IF any fool on change be bent,
And think to thrive the Lord knows when,
Let him first go and learn what's meant
By excise and committee men.
Let the world run round, &c.

MAINSHTER yn aitt ta harrin reill,
E chree rieau firrinagh da'n ree,
T'eh goail er-hene ooilley'n charail,
As lhiggal dooin ve gennal cloie.
Lhig da'n seihll chyndaa mygeayrt, &c.

THE master of these festive sports,
Commander of the truest hearts,
Takes to himself the serious thoughts,
And leaves to us the merry parts.
Let the world run round, &c.

SHOH hoods eisht slaynt nyn mainshter mie,
As eh nagh giu yn cappan ass,
Lhig da ve eebrit as y thie,
Dy castey-paays syn awin Dhoo-ghlass.
Lhig da'n seihll chyndaa mygeayrt, &c.

SO now, good Master, health to Thee,
And, if there's one who will not pass
The cup, let him hence banished be,
To quench his thirst in the Dhoo-ghlass.
Let the world run round, &c.

*

NOTE.—The text was obtained by collating two MSS., one from the British Museum, the other from the collection of the late ROBERT GAWNE. The Manx has been revised by Mr. W. J. CAIN. The spelling of the English has not been altered.

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Numb. 1894.

The London Gazette.

Published by Authority.

From Thursday January 10 to Monday January 14, 1683.

Whitehall, January 12.

THE following Addresses have been presented to His Majesty, who received them very Graciously.

To the King's most Excellent Majesty,

The humble Address of the Governor, and other the Officers of the Isle of Man, *together with the Bishop, the Clergy, and the principal Inhabitants of the same.*

Great SIR,

ALthough we are divided from Your Majesties other Dominions, not only by distance of place and interposition of the Sea (which we hope will attone for the slowness of this Address) but by many peculiar Laws and Customs of our own, which by Your Majesties Favour and Grace we enjoy, Yet as the Influences of Your Majesties just and wise Government extend also to us, and we live peaceable and happy under the Safe Conduct of it; So we cannot but (in consort with other Your Majesties Loyal Subjects) proclaim to the World our utmost detestation and abhorrence of the black and bloody Conspiracy of the Men of all Religions, and the Men of none, against Your Sacred Majesties Life and Government, and the Life of Your Royal Brother the Duke of York, and with equal Zeal and Sincerity admire and adore that unconceivable Providence which in this and innumerable other instances of Your Life hath so mifaculously appeared, for Your Majesties Deliverance, as if You was the single care of it: And as in the late times of Rebellion and Usurpation we constantly adhered to the cause of Religion and Loyalty, under the command of that Glorious Martyr to both, The Right Honourable James, Earl of Derby, and Lord of this Isle; When Your Majesties other Dominions had been long forced to submit to prosperous Wickedness; So we humbly crave leave to assure Your Majesty, that we shall still account our Lives and Fortunes a cheap Sacrifice in defence of Your Majesties Sacred Person and Government, and of the Succession of the Right Line; and that we beg nothing at the hands of Almighty God with more earnest affection and devotion than Your Majesties long and happy Reign over us; And that the Crown may be continued in Your Majesties Name and Family by an uninterrupted Succession until Time shall be no more.

[Then follows an Address from Great Yarmouth.]

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NOTES AND QUERIES

ARMORIAL BEARINGS OF MANX FAMILIES.—It is a well-known fact that, with very few exceptions, none of the older Manx families possess Armorial Bearings. I am not, of course, speaking of later settlers here: neither is there anything to prevent Manx people from assuming them at their pleasure, as is done, but this is a mere modern arrangement, establishing nothing, and worthless. In the year 1837, a certain Mr. M—— of London, was making a collection of the above in connection with the Island. Can any one give me the benefit of the results, or any information on this subject?

Orry's Dale, Isle of Man. A. M. CRELLIN.

OLD MANX FAMILIES.—Would it not be advisable to publish your accounts of "Old Manx Families" in alphabetical order? You would thus prevent any imputation of favouritism. There are many families, who, though their members have not attained official positions, are of considerable antiquity and are well worthy of notice in your Magazine. C. K. G.

[Your plan would be an excellent one, if it were not impracticable. It would mean that an account of every family which had been connected with the Island for (say) 100 years had been already drawn up, whereas the fact is that it is very difficult to obtain particulars, except with regard to a very few. The order of the publication of these will simply be settled by considerations of convenience and will have no significance whatever. We are well aware that there are many such families as those you mention, but the very fact of their members not having attained official positions renders it difficult to obtain any record of their past, except from the somewhat 'dry' pages of the Manorial Rolls. We take this opportunity of stating that all accounts of "Old Manx Families" will, in future, be published anonymously, as they must necessarily be the work of several, though one may be responsible for their actual form.—ED.]

FUNERAL ARMOUR, (p. 74.)—Although "an universal negative" is not capable of proof, I think I may venture to assure Mr. Briscoe, in answer to his query, that there is no funeral armour in any Manx Church. XORTA.

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THE MANX SOCIETY FOR THE PUBLICATION OF NATIONAL DOCUMENTS.—I have lately seen but little relating to the "Manx Society for the Publication of National Documents." Would it not be interesting to your readers if the history of the formation and work of this Society could be given in your NOTE BOOK? I have wondered whether the Society's work of collecting and publishing national documents is considered to be accomplished; if so, there is yet sufficient other work of a national character to be accomplished by a society formed on the same lines as the Manx Society—such as the preservation of national antiquities, &c., and the establishment of a museum, as well as the preservation of our national institutions. WILLIAM CUBBON.

[We trust that the Manx Society will continue to add to the volumes already published. They have funds in hand and there is much good work yet to be done, notably the publication of the Manorial Rolls of 1511 and 1515, which have been partially prepared for the press by late Deemster Sherwood. We contemplate giving a short account of the formation and work of this society, as suggested by our correspondent.—ED.]

DEEMSTERS' OATH, (p. 74.)—Knowing nothing of the *history* of this oath, I will leave that part of the query to the men of law, and I will confine myself to the curious passage about the creation "in *six* days and *seven* nights." This arose, I fancy, from a confusion between two modes of counting days and nights. In Genesis i, the six days of creation are described as "the evening and the morning;" that gives six nights and six days. The seventh day was the day of Rest, and then, since our day of Rest begins at midnight, the author of the oath evidently thought that the previous night must have belonged to the week of creation. To a Jew no such confusion would occur, for their day still begins, as the day in Genesis i, at sunset. E. B. S.

THE HARRY GRACE DE DIEU.—The following story taken from "Men of Invention and Discovery," by Smiles (1884) will, I think, be new to the most of your readers:—"The King [Henry VIII] caused a great ship to be built, the like of which had never before been seen in England, and called it Harry Grace de Dieu . . . The story long prevailed that "*the Great Harry swept a dozen flocks of sheep off the Isle of Man with her bobstay.*" An American gentleman informed the present author that this saying is still proverbial amongst the United States sailors." I have never heard of it from any of our Manx sailors.

LECTOR.

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THE ISLE OF MANN TO BE ANNEXED TO CUMBERLAND.—On the 26th February, 1767, Sir George Moore, Speaker of the House of Keys writes Bishop Hildesley, "At the Treasury, a Memorial from the Comrs of the Customs here was read, recommending the annexing of the Island to Cumberland. The answer I gave at the Treasury to this proposed Regulation was listened to, and, I believe, contributed to avert the total Ruin of the Isle, for circumstanced as the Island now is, the British Duties on Coals & Salt in the Taxes Excises on the interior commodities, are Burthens quite disproportionate to the abilities of the People." Was such a scheme ever seriously considered? C. B.

"MANN" AND "MAN," (p. 74.)—*Mann* has been adopted in preference to *Man*, because it is the more usual early form, and because we believe it to be merely the shortened form of *Mannin*. In the *Rotuli Scotiæ*, under date 1357, "*le yle de Manne*" is mentioned. Mr. J. M. Jeffcott, in his treatise on "Mann, its Names and their Origins," published in Manx Society Vol. XXX, says, "The name *Mannin*, or *Mann*, was borrowed from that of the inhabitants, and denotes the land, or country, of the *Manninee*."

EDITOR.

"MANN" AND "MAN."—In Hone's Year Book, Feb. 15, is a curious business letter ordering copies of "The Mirror" newspaper, "to be directed fair and well, in good writing, to *Mr. Kinley, of Crossack, Ballasalla, Isle of Mann*. . . Set Mr. Kinley's name quite plain upon the frank, as they are bad, and very bad, readers of writing at the house where the letters and papers are left at Ballasalla. . . N.B.—Set two nn's in the word Mann, else they send it to the Isle of Mar, in a mistake." The letter is dated "St. Asaph in Wales, Feb. 15, 1809," and is signed E. T. Hadwen, Engineer, &c. Although the mistake here mentioned is not likely now to occur, yet I think most Manxmen would be glad to see this old spelling revived. MANNIN.

BISHOP RUTTER'S BALLAD, (p. 74.)—Although the *English* version may be "wretched doggerel," it does not follow that the *Manx* is. Many a classical scholar can write the most elegant Greek or Latin verses; but if he gave an English version in rhyme it would, probably, be as poor as Bishop Rutter's. We must not measure his Manx verses by his English. Will some Manx scholar measure them by their own merits? M. A.

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CALLAGH-NY-GHUESHAG. — Who was Callagh-ny-Ghueshag, the "Manx Sybil," and when and where did she live? Are there any other prophecies of hers known besides the two or three recorded in the Manx Society's volumes? One of her sayings, which I have not seen recorded, was "that the time would come when ships would anchor on Ballure hearth stone." K.

PAROCHIAL LIBRARIES, (p. 74.)—Some account of these, and of the steps taken to preserve them, will be found at the end of the "Isle of Mann Charities," pp. 136-139. I believe remnants are still to be found in most of the parishes, but generally in a sadly diminished state. If those who have books belonging to such libraries would restore them, many a gap might yet be filled. St. Matthew's Library is still fairly extensive, but it is, by no means, what it formerly was. Books belonging to it are to be found on bookstalls in the Market-place, and in private hands. Whenever seen by any honest man they should be at once restored to the Chaplain. TRUX.

LOSS OF THE HERRING FLEET, 1787.—"Belfast Newsletter," Oct. 2, 1787.—"Extract from a letter from Whitehaven, Sept. 25.—The great take of herrings on Wednesday (upwards of 7000 maze being brought into Douglas on Thursday morning) induced the people to send out all the boats, some reports say 300. The gale from the S.S.E. came on about 10 o'clock, and increasing with uncommon violence, the whole fleet hauled in their nets, and stood for Douglas. Some of them got safe in; but one of them, unfortunately striking against the perch, from whence the light was suspended, it fell down, and the rest of the fleet being deprived of the light, in their attempt to enter the harbour ran foul each other. Four were lost by this means, some were put ashore on St. Mary's rock, and some foundered. Three boats foundered on the herring bank, and their crews perished. Twenty-five boats were lost at Douglas, three were put ashore in the creeks between that port and Laxey, and all hands lost; and twenty-eight are on shore near Ramsey, but only one man perished. The boats carry in general seven men each; some few of a larger kind eight or nine. Twenty-six dead bodies had been cast up at Douglas, and it was feared the number of people who perished would amount to sixty or seventy."

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MEETINGS OF SOCIETIES

ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—A meeting was held in Ramsey on the 14th of April, when two ordinary members were elected. The auditors' report was presented, which shewed a balance in hand of £9 9s. 11d. A paper by the Rev. R. P. Murray, M A., F.L.S., Cor: Mem: of the Society, was then read by the President, in the absence of the writer; it contained a pleasant account of a Botanical excursion in the neighbourhood of La Rochelle, making frequent reference to Manx Botany, with which the writer is well acquainted. A small committee was appointed to consider the advisability of publishing in a permanent form some of the more important papers that have been read before the Society since its formation. A meeting was held in Douglas on the 19th of May, when various excursions during the summer and autumn were arranged. The President read two papers, one "On the Mammals of the Isle of Mann," and the late Mr. E. Birchall's list of "Manx Butterflies," which contained 17 varieties; but to these Mr. Kermode had added 6 already, bringing the number at present known to 23.

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THE MANX NOTE BOOK

A QUARTERLY JOURNAL
OF MATTERS PAST AND PRESENT
CONNECTED WITH THE ISLE OF MANN

EDITED BY A. W. MOORE, M.A.

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DOUGLAS,
G. H. JOHNSON

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SOME REMARKS ON THE MAMMALS OF THE ISLE OF MANN.

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TO PLACE UPON RECORD THE MANKS NAMES OF NATURAL OBJECTS, AND TO RECOVER BEFORE TOO LATE THE MYTHS AND SUPERSTITIONS WHICH, IN SOME CASES ARE CONNECTED WITH them, would seem an object deserving our consideration as being of more than local or present interest. The following paper, the substance of which has been communicated to The Isle of Mann Natural History and Antiquarian Society, may serve the purpose of suggesting further investigation in this respect, while at the same time fulfilling its more immediate intention of giving some account of the few Mammals, at the present time, to be found wild in the Isle of Mann.

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We cannot expect to find, in Manks, distinct specific names of natural objects, except as regards those, which, on account of their use as food or medicine, their domestication, or their constant appearance and distinctive character, could not escape observation; so that while our Mammals, which are few and easily distinguished, have in most instances obtained names, our birds and fishes have not been so identified to an equal extent, and, naturally, other biological objects have received still less notice.

In our small and isolated district we shall be prepared to find but few species, still, the absence of some is as instructive as the presence of others, and the smallest constant variation from the typical form of the species is important to notice. Of Mammals, the following, are represented in the Isle of Mann, viz.,—

Of the Bat Tribe,—

Vespertilio pipistrellus, Huhl., the Common Bat or Pipistrelle, CRAITNAG. Its Manks name is expressive, the adjective 'craitnagh' signifying 'skinny, wrinkled.' This is one of the 'cadlagyn' or 'sleepers,' of which there are supposed to be seven. It is a well-known fact that it does pass the winter in a torpid state, when its temperature sinks to that of the surrounding atmosphere, and it almost ceases even to breathe. From May to September it may be constantly seen at dusk, especially near woods or meadows or in the neighbourhood of water, where gnats and other nocturnal insects on which it preys are most abundant. It is not difficult to tame; one that I had would after two or three days eat flies from my fingers, or, if held to the window-pane, catch them itself. It seemed unable to rise from a flat surface, and, if placed on the floor would at once make for the curtains or something up which it could climb; if on the table it would crawl to the edge, and, holding on by the thumb, which is armed with a hooked claw, would

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shake out the folds of its wings and flutter till it got the support of the air to enable it to fly.

Plecotus auritus, Geoff., Long-eared Bat, has I think been taken in the Island, but I have not yet seen one. If we were to collect specimens or to observe them very closely we might find more species represented.

Of Insectivora, we have,—

Erinaceus Europæus, Linn., the Hedgehog. This is now common all over the Island, but I am not satisfied that it has long been so. In the dictionaries three words are given as the Manks equivalent for hedgehog, but I have never heard any of them applied by a native. I have heard, in different parts of the Island, a story in slightly varied form of its introduction. Where it may now be found in numbers it is said not to have been seen at the beginning of the century, and many recollect that about fifty years ago one was looked upon as a great curiosity recently imported. The following detailed account of its arrival has recently been given to me:—A schooner, the 'Hooton' of Garlieston, returning from Whitehaven laden with flags, was wrecked about 80 years ago off Rue Point, Andreas; some one on board the vessel had a box containing several hedgehogs; this was brought ashore, and a farmer—uncle of my informant,—who lived near Cronk-y-dhooney, got two of the animals, the first he had ever seen. The rest were distributed in the neighbourhood and looked upon as strange prodigies. Some escaped and in a few years there were many in the vicinity. Of course, this of itself is not proof that the animal was then first introduced to the Island. If indigenous, however, one would expect it to be known by a characteristic Manks name. In the Manks Society's edition of Dr. Kelly's dictionary are given two words for it, 'GRAYNOGE' and 'MUC-CLEIGH,' the latter is simply a literal rendering of the word into Manks. The former may be a good Manks word, and,

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it has been said, 'implies something causing horror.' This would seem a likely appellative for an imaginative people to apply to a strange animal of which the habits were unknown, except that it moved quickly and silently and always in the dark or twilight, and that, if touched, it rolled itself into a ball armed all over with sharp and powerful spines; or, such a word might be chosen by one who desired to give a local name for such an animal perhaps newly observed in the Island and as yet unknown to the natives. 'GRAYNOGE,' therefore, may simply have been applied by Dr. Kelly as a convenient name for an animal not before recognised in Manks. If it was met with in the Island, when Dr. Kelly was engaged upon his dictionary, we must allow fully 80 years since its introduction and possibly more. But the fact of its having a Manks name given to it in the dictionary is not proof that it was to be seen in the Island; we find a word given for 'Squirrel' and several words for 'Mole,' though neither of these animals have yet been introduced. 'GRAYNOGE' at any rate has not obtained popular favour, if, indeed, it be known to anybody otherwise than through the dictionary. Even Cregeen, in his dictionary published in 1835, makes no reference to the two words given above, but heard, or, himself applied, another word which he gives thus,—'ARKÁN-SONNEYS, a hedge-hog, or a fabulous creature ominous of plenty; a fat little pig.' I have heard the same word used by a Manks peasant in speaking of a guinea-pig. However, whether indigenous or not, the hedge-hog is the subject of superstition. I have heard the story of its drawing milk from the cows very gravely asserted, and am told that it has been killed in the belief that it was the form taken by a witch who had put the 'Evil-eye'—DROGH-HOOIL—on the cattle of a neighbouring farmer. It has been mentioned also as one of the 'Cadlagyn.' NY SHIAGHT CADLAGYN, 'the seven sleepers,' are those which have been supposed to pass the winter in a torpid state. I have always heard that there were seven, though there seems a difference of opinion as to which were the seven. The following list I have received from a Manksman, now nearly ninety years of age, who knows every part of the Island, and whose memory is good :— FOILLYCAN,

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butterfly; SHELLAN, bee; JIALGLHEER, lizard; CRAITNAG, bat; COOAG, cuckoo; CLOGH-NY-CLEIGH, stonechat; GOLLAN-GEAYEE, swallow. The hedge-hog is not included, and, I fancy, has no more claim than the dormouse, which has been included by some, but which, not being a native of the Island, is not likely to have a place in any Manks tradition. I am not sure that the hedge-hog does hibernate here. The nest may be found in spring among gorse or long grass; the young are born blind, and have at first soft white little spines, which harden and grow darker by degrees. Its ordinary food consists of insects and their larvæ, grubs and worms; it will take frogs also and small birds when it can get them, and even small rabbits. It is easily tamed and may be kept to advantage where cockroaches abound. Its toes are armed with strong nails, and it is able to burrow in very hard ground. I lost a large one by this means; he excavated under a door and escaped through a hole so small that I should have believed it impossible for him to have squeezed through. Of all our wild animals it is the greatest friend to the farmer, and it is a pity it should be hunted to death as it too frequently is.

Sorex araneus, Linn., Shrew-mouse, for which Cregeen gives THOLLOG FAIYR as the Manks, and the Rev. J. T. Clarke, in the Manks Society's dictionary, THOLLAG ÛIRHEY. The latter word I have heard applied to it in the North of the Island, where also it is called the 'grass mouse.' Its food consists of insects and their larvæ, for which its long flexible nose enables it to search in the closest herbage, or in the ground; it will take worms also. I have sometimes, in the autumn, found one dead on a hedge bank or at the side of the road; they are known to be very pugnacious, and probably kill each other sometimes in battle. They have been supposed to be poisonous, but this appears to be an error. I am happy to say no such thing as a shrew-ash has ever been heard of in the Island.

The Bear Tribe is not represented here.

Of the Weasel Tribe we have but one,—*Mustela Erminea, Linn.*, Stoat, which generally passes under the name of Weasel, as it does also in Ireland. The Manks

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name, according to the dictionary, is 'ASSAG.' I have heard it also pronounced 'Atthag,' which I think is more likely to be correct; similarly, I have heard 'drouth' pronounced 'drouss' and 'with' 'wiss,' and so on; the 'th' sound has, I think, a tendancy with us to become the hard 'dth' or the sibilant 's.' It is larger than the Common Weasel, *M. Vulgaris, Linn.;* a specimen I have measures 16 inches from the snout to the tip of its tail, but this is rather large. The Common Weasel does not much exceed 10 inches, of which the tail occupies more than one-fifth; again, the tail of the weasel is of a reddish-brown and not tufted, while the stoat has the tip of the tail black and slightly bushy, as may be seen by anyone who looks at ermine, which is simply the stoat in its winter-dress. I have never heard of the change to white taking place in the Isle of Mann, though I have seen such specimens in collections at Derby, Hereford, and even so far south as Dorchester, where there was one—taken in the neighbourhood—in the old Museum a few years ago. There is no enemy to the rat so deadly as the stoat, which, once on the track, invariably hunts its prey to death. I used to be told that if you killed a weasel, that is a stoat, you would arouse the active enmity of all its family, and would speedily feel their vengeance; if this were commonly believed it might account for the animal's freedom from persecution, but I think our farmers generally recognise it as a friend on account of its hostility to rats. Its boldness, in the sense of impudence, is recognised in our proverb,—'DANEY AS ATTHAG,' 'Bold as a weasel.' It is very cunning as well as strong, but will sometimes meet with a mishap. I have been told of one which attacked a grey crow on the Barony, Maughold; the crow, unable to shake it off, flew out to sea but soon fell exhausted and both were drowned.

We have no representatives wild of the Cat Tribe or of the Dog Tribe.

Of the Seal Tribe we have one,—*Phoca vitulina, Linn.*, Common Seal, RAUN or ROAN, which is not unfrequently to be seen around our coast. In 1883, from the end of April to the beginning of June, two or more were in Ramsey bay, and came daily up the harbour, resting and sunning themselves on a buoy till

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impelled by the retreating tide to move. Formerly, no doubt, they were more plentiful, and a headland south of Ramsey may have obtained its name from their constant presence, namely Gob-ny-rauna, which in the map of the Ordnance Survey bears the very tame and inappropriate name of Table-land Point. The animal is full of curiosity and when not harassed is bold enough; about six years ago we used to see one daily off Glione Wyllin, Michael, and it would swim about our boat almost within reach of the oar, as long as we remained near the place.

We have none of the Squirrel Tribe. The name given in the dictionary for 'Dormouse' is misapplied. This also has been mentioned as one of NY SHIAGHT CADLAGYN, but, as there can be little doubt it never has been in the Island it cannot have been one of the original seven.

Of the Mouse Tribe we have,—

Mus sylvaticus, *Linn.*, the long-tailed Field-mouse. The Manks name is LUGH VARGHEY, the 'meadow mouse'; the Manks Society's dictionary gives 'LUGH FAIYR' which literally is 'grass mouse,' but this, I think, would be the shrew. I have heard the name LUGH SLIEAU, 'mountain mouse,' applied, I believe, to this species.

Mus musculus, *Lynn.*, "ye little vulgar mouse," LUGH is, of course, plentiful. Perhaps, few people have heard of singing mice, or are aware that this little animal has the power of emitting a cheerful 'song.' At the Old Rectory, Ballaugh, we had some common mice, and every night when the lights were out and the house was quiet, they used to chirp in the kitchen walls as merrily as crickets, but louder. It was long before we discovered what caused the sound, but they were seen at last. This would be in 1878.

I have never seen here the Black Rat, *Mus Rattus*, *Linn.* Occasionally its presence is reported, possibly having been brought over in some vessel.

Mus decumanus, *Pall.*, the Brown Rat, RODDAN, is rather too common. Though sometimes spoken of as the 'Norway Rat' this fellow is supposed to have come from the East, and that within the last century and a half. Buffon, whose 'Natural History' was published in

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1749, speaks of it as having then 'only been known for a short time,' and says 'This animal is mentioned by no naturalist, excepting M. Brisson, who calls it the *wood-rat*.' It would be interesting to know when it first reached our shores; it seems to have been sufficiently long known to have gained a name, which possibly, however, may have belonged, in the first instance, to the Black Rat. The word, moreover, 'Roddan,' looks like a corruption merely of the English name. As the common rat is a good swimmer and may often be seen about drains and ditches, it is sometimes spoken of here as the Water-rat, *Arvicola amphibius, Desmar.*, which, however, is a very different animal, and one which, I feel sure, we have not. Whether we have the short-tailed Field-mouse, *Arvicola agrestis, Flem.*, I cannot say positively.

The Hare Tribe is represented by a species which is probably—*Lepus timidus, Linn.*,—the Common Hare. It appears to resemble in some respects the Irish Hare, *L. hibernicus, Yar.*, and *Bell.* This differs from the Common Hare in size, and proportions. Some of our specimens seem to differ from the ordinary type in some of these particulars. There are slight differences between individuals owing, to age, habitat, and other circumstances, but we have only one species; the average weight is about eight pounds, the flesh is firmer than that of the English hare, and better flavoured. Its Manks name is 'MWAAGH,' which I have heard pronounced 'Mwaare,' 'Mwaig,' and, in the plural, 'Mwoie.' It is the subject of a proverb which well illustrates the cautious nature of a Manksman and his dislike to anything like 'rush,' or, perhaps, his carefulness not to commit himself. The way I have heard it is,—FODDEE DY VAL YN MODDEY S'JERREE THAYRTYN YN WAAIGH, 'Maybe it will be the last dog that is catching the hare.' Cregeen's dictionary gives also a proverb which looks not unlike a local form of 'Birds of a feather,' namely,—'FURREE YN MWAAGH RISH E HESHEY,' 'Stay will the hare with his mate.' Here, as elsewhere, it is the object of superstition, and seems to be a favourite form to be assumed by a witch. Thus, while labourers have been at work in a field they would see the dogs pursuing a hare which would presently be

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lost to sight, in a few moments the dogs would be observed to bark and whine around a man well-known to all and suspected of being a witch. Of course, it was he who was pursued and being hard-pressed was forced to assume his normal form to the mystification of the dogs. Again, a man whose cattle were suffering from some unknown cause would learn that a hare might be seen at a certain hour every day in a particular spot; suspecting the meaning of this he would load his gun having as the only sufficient bullet a broken silver coin, and go in pursuit. Having shot the hare, he would follow his dogs and find them howling by the side of a stream, while an ugly old crone would be seated on a boulder in the midst of it nursing her broken leg and muttering curses. Again, dogs will give chase to a hare and upon approaching it stop suddenly and refuse to follow further, even though encouraged to do so. This, of course, is because they recognize a witch. These, and similar stories, I have heard from Manx people in different parts of the Island.

Lepus cuniculus, Linn., the Rabbit, is common enough; it is known to be introduced into the British Isles, and has been brought over here, but I do not know how long since. The dictionary name 'CONNING' is, no doubt, a corruption of the word 'cony.' I have always heard it pronounced 'Curryn,' however, which is perhaps interesting as illustrating the tendency possessed by sounds represented by certain letters to undergo change, and the nature of the change. Though the rabbit generally burrows, I have known it to have its nest in the gorse; these we used to call 'Bush rabbits,' the shape of the head and the size seemed slightly to differ from that of the others.

The Deer Tribe is not now represented in the Island.

It may be not inappropriate to refer here to the *Cetaceæ*; of these we have—*Phocæna communis, Lesson, Bell*, the Common Porpoise, PERKIN. The Manks Society's dictionary gives 'GARMANAGH,' a word I have never heard, and adds 'we also use muc-varrey.' The porpoise is common enough, especially about Peel. The PHERKIN-MOOAR, or 'big porpoise,' I used to think was

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the grampus. Perhaps the term may be applied indiscriminately to any *Cetacean* other than the porpoise. That other forms have approached our shores is certain. I quote the following from a letter on this subject which I have received from Mr. R. Corrin, of Peel:—"The large fish captured off Peel twenty-five years ago was not a true sperm whale, but a species of Finner called the Rorqual whale, and known to our fishermen as the Great Herring Hog. It measured from snout to tail 30 feet 1 inch. Span of tail 14 feet 6 inches, dark coloured on the back, somewhat like the colour of a Rock Conger, and white all over the belly; it was beautifully fluted on the belly from the gills to within 14 feet of the extremity of the tail, and from there to the end of the tail quite smooth; its weight was over six tons, and on being dissected it was found to have a young one in its womb; its stomach was found to contain more than a cartload of Thysanopoda, or fringe-foot, a little crustacean very similar to, but rather smaller, than a shrimp, as well as a quantity of herrings. It was harpooned by William Lumsden, Esq., and after we had been in tow of the fish for eleven hours, sometimes going at enormous speed through the water, during which we must have travelled backwards and forwards more than one hundred miles, it died and we succeeded in bringing it into Peel. The jaw-bones, which were very large, have been preserved, and are, I believe, still in the possession of William Lumsden, Esq., Glenaspet, Patrick." The Northern Rorqual (*Balænoptera boops, Linn.*,) has been taken in the northern seas; if this be the same species, it is interesting to know that we can include it in our list. It is a pity the 'young one' could not have been preserved; the specimen would have been of more than local interest, as at this stage is manifested, to quote from 'Zoology for Students,' by C. Carter Blake, D. Sc.:—'a true dental system which accords with that of the earliest stage of tooth development in the other Mammalia. In the fœtus of a Balænoptera there were twenty-eight minute teeth in the upper and forty-two in the lower jaw. These disappear before birth, and are subservient to no practical use, but merely illustrate the morphological law which governs organs in an arrested state of development.'

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In a field by the side of the road from Douglas to Castletown, at Oatland, in Santon, I have seen the jaw-bones of some species of whale, but have not been able to learn their history. I am told there was another pair between the Friary and Ballanorris, in Arbory. About fifty years ago two were stranded at Derbyhaven. If ever another comes I hope we shall be prepared with a museum for his reception.

I feel that I have not done my subject the full justice it deserves, and wish I had been able to make these remarks more attractive and more useful. I hope, however, they may be a means of arousing an interest in this branch of our local Zoology, as well as in the study of our folk-lore. As we are not all agreed on the degree of the importance of local investigations in Natural History, I may perhaps be permitted to conclude with a quotation from Professor Bell, the well-known and distinguished naturalist:—'It may indeed be doubted whether the study of the animals of particular tracts of country has not contributed more than any other means to the advancement of zoological knowledge, especially as regards those important branches, the geographical distribution of animals, the influence of climate, of soil, and of other local circumstances, in determining the range of species, the change of varieties, and the extent and period of migration.'

I sincerely hope that before long we may be able, by means of a well-managed and well-arranged museum, to make such studies more easy and to illustrate effectually the Natural History of the Isle of Mann.

P. M. C. KERMODE.

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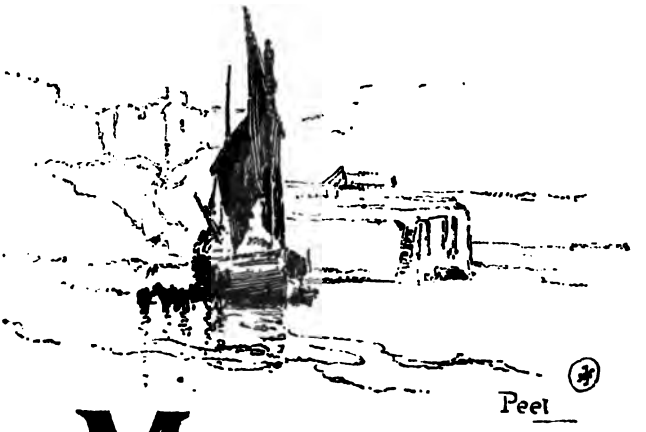

MANX SURNAMES.

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CHAPTER II (PART I).

BIBLICAL AND HAGIOLOGICAL NAMES CONTINUED.

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*MAKSTEPHAN [1334], STEPHEN [1408], STEVENSON [1417], STEPHAN, STEANE [1598], STEPHENSON [1643], STEVEN [1676], STEAN [1640], STAIN [1665], STEEN [1722], STEON [1726].

STEPHEN—Ballaugh (vc), Jurby, Lezayre (c), elsewhere (u).
STEPHENSON—Arbory, German, (c), elsewhere (u).
STEAN—Ballaugh, Jurby, Braddan, formerly (c), now extinct.

MYLCHREEST and MYLECHREEST, contracted from *MacGilchreest*, a corruption of *MacGiolla Chriosod*, 'the son of Christ's servant.'

'*Giolla*, especially among the ancients, signified a youth, but now generally a servant, and hence it happened that families who were devoted to certain

* The first portion of this name was printed in the July number in error.

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saints, took care to call their sons after them, prefixing the word *Giolla*, intimating that they were to be the servants or devotees of those saints. Shortly after the introduction of Christianity, we meet many names of men formed by prefixing the word *Giolla* to the names of the celebrated saints of the first age of the Irish Church, as GIOLLA-AILBHE, GIOLLA-PHATRAIG, GIOLLA-CHIASAIN . . . And it will be found that there were very few saints of celebrity, from whose names those of men were not formed by the prefixing of Giolla . . . This word was not only prefixed to the names of saints, but also to the name of God, Christ, the Trinity, the Virgin Mary, . . .'* Some of the later forms of this name commencing with *Mall*, *Maul*, *Molle*, and *Molly*, would suggest a derivation from *Maol*, *Mael*, or *Moel*, which 'was anciently prefixed, like Giolla, to the names of saints, to form proper names of men, as MAOLCOLAIM, Maol-Seacnaill, which mean the servant or devotee of the Saints Columb and Secundinus.'† The word *Mael* means 'bald, shorn, or tonsured.' In the Isle of Mann, however, the earlier form is invariably *MacGil*, so it is probable that most of our Mylchreests are derived from *MacGiolla*. This name, and all those commencing with '*Myl*,' are purely Manx.

'Gillacrist, son of Niall . . . slain,' A.D. 1014.‡

MACGILCHREEST [1511], MAULCHRIST [1663], MACLECHRIST [1683], M'YLCHRIST [1713], M'YLCHREEST [1714], MYLECHREEST [1717], MYLCHREEST [1739].

Marown, German (c), elsewhere (u).

MACVORREY, 'Mary's son,' has now universally become MORRISON. The Anglicised forms MORISONE and MORESON are found as early as 1430. The latest date at which MACVORREY occurs is 1624. It appears in the Manorial Roll of 1511.

* Four Mast., Vol. III., pp. 2-3. (note).
† Four Mast., Vol. III., p. 4. (note).
‡ Four Mast., Vol. II., p. 783.

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MORREY and VORREY, found in Jurby in 1613, became MURRAY before the end of the century.

MYLVORREY, contracted from *MacGiollavorrey*, 'the son of Mary's servant,' is also Anglicised into MORRISON, but the original name still survives, though not so common as formerly. Its spelling has proved a great puzzle to the keepers of the Parish Registers, as will be seen from the great variety of forms given below—

YLUORRY [1507], MACGILVORRY [1511], MACILVORY [1570], ILLUORREY, MACYLWORREY [1598], ILLEVORRY [1611], MACYLVORREY [1625], *MALEVORREY [1628], MACYLEVORREY [1644], MACILLVERY [1683] *MOLLYVORREY [1685], MACLEVORY [1695], MYLEVOREY [1713], * MOLLYVERREY [1717], *MOLLEYBOIREY [1721], *MOLLEVORY [1725], MACYLVOIREY [1730], MYLWOIREY [1737], *MOLLEBORRY [1740], MICKLEWORREY [1742], M^CYLVORREY [1744], MYLEVOIREY [1762], MYLVORREY [1763], MYLVOREY [1782], MYLEVOIRREY [1786].

* These forms look as if they were derived from *Maol-vorrey*, and the old pronunciation Molleworreh points to the same conclusion. 'The Irish name *Maolmaire*, or Maolmuire, signifies servant of the Virgin Mary.'* See also note on *Maol* under Mylchreest.

Jurby (vc), Ballaugh, Maughold, Bride, German (c), elsewhere (u).

COOBRAGH (extinct) from *Mac Giolla Cobraght* (Cuthbert) 'The son of Cuthbert's servant.' 'St. Cuthbert, Bishop of Fearna, in England, died,' A.D. 686.† St. Cuthbert of Lindisfarne was a favourite saint among Celts as well as Saxons.

c.f. Kirkcudbright.

* Four Mast., Vol. III. p. 6. (note).
† Four Mast., Vol., I. p. 293.

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McGILCOBRAGHT [1511], COOBRAGH [1606], COOBRIGH [1649],

It is only found in the Parish of Jurby, and after 1649 it does not occur.

MACFADEN [1511], (extinct) from *Mac Paidin*. 'Paidins, or little Patrick's son.'

Compare—(Irish) MAC FADDEN, which was the name taken by the Baretts of Munster.

McGILPEDER and GILPEDER [1511] (extinct). 'The son of Peter's servant,' and 'Peter's servant.'

ANDREW [1408], McANDRAS [1417], MACGYLANDERE [1429], MAC GILLANDRAS, McGILLANDER [1430], MAC GILANDREW, GILANDREW [1511], (extinct).

McGILPATRICK and GILPATRICK [1511], (extinct). Found as late as 1645 in Marown.

'Gilla-Padraig, son of Imhar,' A.D. 981.* Compare—(Irish) FITZ PATRICK.

GILBEALL [1511], (extinct) perhaps a corruption of *Gilla Phail*, 'Paul's servant,'

MC MYCHEL [1511], (extinct) 'Michael's son.' St. Michael was the Christian Warrior's Patron. 'Donn MAC GILLA-MICHIL, Chief of Clann Conghaile,' A.D. 1310.† We find Ballavitchal in our local nomenclature.

MAC ADDE [1511], (extinct). A Scotch dimutive of MAC ADAM.

FAYLE, originally *Mac Giolla Phoil*, 'the son of Paul's servant."

'MAG GILLAPHOIL of the fair seat.'§

Bishop Philips, in his version of the Manx Prayer Book in 1625, gives the form PAYL for PAUL.

* Chron. Scot., p. 229.
† Four Mast., Vol., III. p. 497.
‡ O'Huidhrin, p. 133.

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Compare—(Irish) GILFOYLE, KILFOIL.

MAC FALLE [1408], MAC FAILE [1429], MAC FAILE [1430], M'FAYLE [1504], FAIL [1511,] MAC FAYLL [1521], FAYLE [1608], FFAYLE [1623], FAILE [1713].

Fell, not found before 1750, may be either a corruption of the above, or from the Scandinavian *fjell*. It is a common name in Cumberland, whence it may have been imported into the Isle of Mann. (MAC FELIS, found in 1511, may have some connection with it.)

Braddan, Marown (vc), Santon, Jurby, Lezayre (c), elsewhere (u).

SAYLE is possibly a corruption of FAYLE. It is almost entirely confined to the north of the Island.

MAC SALE [1511], SALL [1601], SAYLE [1624], SAILE [1701], SAIL [1709].

Andreas (vc), Jurby, Bride, Maughold (c), elsewhere (u).

QUAYLE, contracted from *Mac Phail*, 'Paul's son.' PHAIL is anglicised from MAELFABHAILL. 'MAELFABHAILL son of Muircheartach, slain by the Norsemen.'*

This is one of the most widely distributed names in the Island.

MAC QUAYLE, QUAYLE [1540], QUAYLLE, QUALL [1601], QUALE [1602], QUAILE [1604], QUAIL [1656].

Malew, Onchan (vc). Rushen, Arbory, Santon, German, Braddan, Ballaugh, Lezayre, Maughold (c), elsewhere (u).

CALLISTER and COLLISTER,† contracted from *MacAlister* 'Alexander's son.' The Greek name *Alexandros* was adopted by the Scotch as the Latin *Magnus* by the Scandinavians. Several of the Scotch Kings were called Alexander.

‡"Eisht haink ayn Ollister mooar Mac Ree Albey."
'Then came great Ollister, son of the King of Scotland.'

* Four Mast., Vol. I., p. 537.
† This name is not, strictly speaking, hagiological, but as a non-Celtic name introduced through Roman influence, it belongs in substance to the same class.
‡ Traditionary Ballad; Train, p. 52.

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It is found chiefly on our northern coast, the nearest to Scotland.

MACALISANDRE [1417], MACALEXANDER [1429], CALLISTER [1606], COLLISTER [1799].

COLLISTER is quite a late form, and is not nearly so common as CALLISTER.

Compare—(Gaelic) MACALLISTER.

Jurby, Michael (vc), Lezayre, Ballaugh, German, Malew (c), elsewhere (u).

(TO BE CONTINUED.)

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MANX WORTHIES

THE REVEREND PHILIP MOORE

A.D. 1706—1788.

BIOGRAPHY, IN THE MODERN SENSE, CANNOT BE ADEQUATELY WRITTEN A CENTURY AFTER THE MAN'S VOICE HAS BECOME SILENT, AND HIS FACE LOST IN THE DIMNESS OF TOTAL OBLIVION. IT IS TOO LATE NOW TO HOPE THAT the Reverend Philip Moore, can be brought back to our view out of so vast a void. We live in a new era, as well as in a new century.

We have to do with four features in our study of this man:—his insular origin and life; his ecclesiastical profession; his relation to the time in which he lived; and the personality, which, independent of all these, makes him worthy of remembrance.

The earlier half of the 18th century was a period of stupor in the national life of the English people: Philip

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Moore belonged to that period; and, in so far as he reflects the influences of his time, he has little interest for us. But where, by the force of his individuality, he was untouched by its influences he is worthy of most kind and appreciative thoughts, at our hands, who live at so great a distance from him.

His people had lived in Pulrose, near Douglas, for two centuries, "very respectable people," permanent; and seemingly of a social and conservative cast. There he was born in 1705, with brothers and sisters about him. He went to school in Douglas,—to the Academy founded, in 1706, by Bishop Wilson.

The old chapel of St. Matthew's in the Market Place, was the town church, and the chaplain was also academic schoolmaster. The chaplain at that time was the Rev. Anthony Halsall. Of him and his influence little is known. It is by no means easy to get a glimpse of what the old town of Douglas was like in 1720, when Philip Moore was a schoolboy. Its population was about 4000, nestled low along the harbour and along the shore; with its one church in its Market-place, and a fort by the sea, near the harbour mouth.

Bishop Wilson had come to the Island in 1697; and by 1720, had made his administration of ecclesiastical discipline felt—very unpleasantly in some quarters, and by the contemporaneous Governor in particular. Governor Horne found occasion to quarrel with the Bishop; and, in 1722, suddenly lodged him and Dr. Walker, rector of Ballaugh, in Castle Rushen. They lay there for two months: and in their solitude formed the design of a translation of the Scriptures into Manx. At this time Philip Moore was 17; probably still at school with Mr. Halsall in Douglas. Fifty years later, in 1772, the translation was completed and printed: and in this work Philip Moore took a chief part.

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The academical training given by the chaplain in Douglas, was in those days the usual preparation for the Manx Church. But in addition, Bishop Wilson took each candidate for orders, to reside with him in Bishop's Court for a whole year previous to the ordination. This time was spent in further study under the Bishop's immediate direction. Philip Moore was to be a clergyman; and so, in 1728, he went to Bishop's Court; and in the following year was ordained. The influence of Bishop Wilson was very decided. He was older than Philip Moore by more than 40 years. He kept him for some time after his ordination, as his own chaplain. Philip Moore was eventually appointed curate in charge of Kirk Marown; and finally, in 1736, chaplain and academical master in Douglas. Here he remained nearly 48 years, till his death in 1783. His immediate predecessor in Douglas was the Rev. Thos. Birkett: Philip Moore married a lady named Birkett, probably the widow of his predecessor. With Bishop Wilson he continued to be on terms of the most affectionate kind—as of a son with a father. One episode in his life at this time is noteworthy. He had been ordained a deacon in 1729. It is usual for the deacon to be ordained a priest after the lapse of one year. In his case it was not till after ten years. It is, therefore, interesting to know the reason. The delay was voluntary—on grounds of conscience. He took objection to the dogma of the XXXIX Articles,—or to the supposed dogma of the XXXIX Articles,—on the impossibility of salvation for the heathen. He seemingly held the possibility of it; or, at least, he refused to assent to its absolute impossibility. The XXXIX Articles hardly seem to us to say much on this question. Philip Moore's position is best seen in his correspondence—from which it is purposed further on to give some extracts illustrative of his personality. From his letters it is clear that his acquaintance with Latin authors is

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varied and thorough. He seems the man to have read the classics "with his feet on the fender." His allusions and quotations are frequent, familiar, and natural. He is a man, pious and loyal to the authors of his beloved books. There could, of course, have been no charge of heterodoxy. The case was, as if a man should refuse to subscribe to an article in which was stated the impossibility of the salvation of his own father and mother. However uncertain a man might be about their positive salvation, who could bring himself in such a case to assert their perdition? Philip Moore held out for Cicero and Virgil. Rather than subscribe to the article in question, he would be "destitute, afflicted, tormented" said he, in one of his letters.

He was urged again and again by Bishop Wilson, and still resisted. Ten years after, he was at length ordained a priest. Of this period of his life, little or no information remains. But that it was for no material or worldly advantage is certain, from the fact that he had no preferment till five years after.

After fifteen years in Douglas, Philip Moore was appointed rector of Ballaugh. Bishop Wilson was still in Bishop's Court; and Edward Moore, an elder brother of Philip, was vicar in Kirk Michael, and a vicar-general. Though rector of Ballaugh, he continued to reside in Douglas, as chaplain and schoolmaster; with an assistant to officiate in his parish.

Bishop Wilson died in 1755; and was buried in Kirk Michael; and there Philip Moore preached the funeral sermon, an event that lived long in the homely tradition of our rustic and remote Island. After Bishop Wilson came Bishop Hildesley, a man of mild and sweet character,—the range of whose ambition was to tread in the footsteps of his greater predecessor, and to finish such designs as he had left unfinished. Of these, the most important was the translation of the scriptures into

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Manx; and in the execution of this design Philip Moore was his chief assistant and adviser. Meanwhile, there grew up between these two men a friendship rooted in their common culture and sympathies. In 1760, Philip Moore was appointed rector of Kirk Bride. He still resided in Douglas; with an assistant to officiate in Kirk Bride. This living he held for the remaining twenty-three years of his life. Of the period between 1760 and 1772, we have most intimate knowledge.

Bishop Hildesley, in addition to the bishopric of a "poor, despised, smuggling island," held for some years before his death, the mastership of Sherburn Hospital, near Durham. It was worth about £500 a year. He was a man of undoubtedly pure character, without lust of material prosperity; and here needs not the justification of an excuse, that plurality had the sanction of "use and wont" in that 18th century. His generosity, in the furtherance of the work of his diocese, drew upon the income derived from it; and made the income from without an almost necessary subsidy.

Bishop Hildesley used to visit Sherburn Hospital annually. In the summer of 1772, Philip Moore accompanied him. On their way back, as they came to Whitehaven, they turned aside to visit Keswick. In December of that year, Bishop Hildesley died; and from that period less is known of the personal history of Philip Moore. At 68, men do not easily form new ties. With the next two prelates who in succession, held the see of Sodor and Mann, Philip Moore found himself out of sympathy. We have a brief notice of a visit to Dublin, in 1778, where he meets among others, two of the contemporaneous Irish bishops. Then his death in 1783. All the Clergymen at that time in the Manx Church, with the exception of four, had received their education under him. He died in Douglas, and

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was buried in Kirk Braddan. On his gravestone is an epitaph, suggested probably by himself—

"Sis tu felix semper, ita
Et fruaris diu vitâ."*

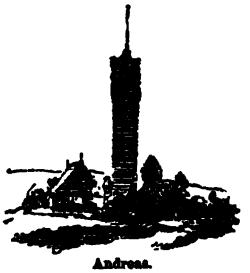
Also in the old chapel of St. Matthew's, where his voice had been the familiar sound for nearly fifty years, there is a tablet on the wall, to his name and memory. And, finally, there is on our shelves, a Book in a language now obsolete, the MANX BIBLE,—in which he had a "principal hand."

JOHN QUINE, B.A.

Douglas Grammar School,
Sept., 1885.

*"Fortunate always
Be thy condition,
And of thy good fortune
A long fruition."

(TO BE CONTINUED.)



Andreas.

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MANX BALLAD

LESH SOOREE

(COURTING SONG)

THE FOLLOWING BALLAD IS TAKEN FROM THE COLLECTION OF THE LATE ROBERT GAWNE, AND HAS been translated by Mr. W. J. CAIN. We may state for the benefit of those who do not understand Manx that Mr. J. M. SUTHERLAND'S spirited English version closely represents the original.

LESH sooree ayns y geurey,
An vennick veign ny lhie,
Agh shooyll ayns y dorraghey,
Scoan faghyn yn raad thie.

IN the long, gloomy nights of the winter
I was seldom or ever in bed,
And I knew little dreaming or sleeping,
For I spent them in courting instead.

VEIGN goll gys yn unnagyn,
As crankal shirrey stiagh,
In fliaghey yealley orrym,
As my lieckauyn gaase ghlass.

I WOULD go to the windows and tap them,
Oh, how to get in I did pray!
While the rain on my head was descending,
And my cheeks were as pale as the spray.

O SHIMMEY oie liauyr geurey,
Ta mee rieau er ceau
Ny hassoo ec ny uniagyn,
Derrey veign er creau.

O! MANY a night dark and dreary
I have passed as I stood on the green,
At the windows until I was weary,
And oft in a shiver have been.

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MY cassyn neesht veagh flugh,
As draggit lane dy laagh,
Cha leah yinnyn yarrood eh,
Dy vakin's ben aeg bwaagh.

MY feet would be damp as a river,
And draggled all over with mire;
But I soonly got over my troubles
If I saw a bright maid by the fire.

YN ushtey roie jeh my alt,
As my feaklyn snaggaree,
Yn craggan jeh my juntyn,
Booil er y gless cheu mooie.

MY hair would be dripping with water,
And my teeth in a chatter would be;
While the skin would be sore on my fingers
With tapping, a sweetheart to see.

GRAA my graih as my gerjagh,
Nish lhiggys oo mee stiagh,
Son dy voym's agh un oor,
Jeh dy heshaght villish naugh.

I WOULD cry, oh, my love and my solace!
Let me in, pretty maiden, I pray;
For I long to sit down and to revel
In thy company sweet, if I may.

FOW royd voish yn uniag,
Fow royd ta mee dy graa,
Son cha jean-ym lhiggey stiagh oo,
Ta fys aym's er my shaare.

BEGONE now at once from the window,
Be off, sir, and quickly, I say;
For I vow you will ne'er be admitted,
I am not to be so led astray.

MY dy my obbal thow,
As dy vel oo mee chur jeh,
Son rieau vah mee smooinaghtyn,
Dy reh oo veaagh my reih.

THEN loud I would cry in my sorrow,
Refuse me not maiden so fair,
Nor turn me away—I've been thinking
We would make a most loveable pair.

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DY bragh ny dy brag guilley,
Cha bee ayms ad son ben,
Son cha vel mee goll dy phoosey,
My taitnys hene vys aym.

NO never, I say, I could never
As the wife of your bosom endure;
For as long as I live and am single
I will please but myself I am sure.

HUG ee eisht yn filleag urree
As haink ee sheesh my whail,
Lesh phaagaghyn cha graihagh,
Ta lane j'yn cur meeiteil.

HER shawl then she threw o'er her shoulders,
And in glee forth to meet me she came;
And we vowed to be true in our kisses,
How many have acted the same!

VA ny creeaghyn ain cha kengal,
Lesh yn gerjagh as v'ain cooidjagh,
Nagh geayll shiu rieau lhied roie,
As scoan my nee shiu arragh.

OUR hearts with Love's sunshine were lighted,
Forgotten was quickly my pain;
Such rapture sure never was heard of,
And scarcely I think will again.

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EXTRACTS FROM A POCKET BOOK OF BISHOP WILSON.

THE BOOK FROM WHICH THE FOLLOWING EXTRACTS ARE TAKEN CONTAINS NOTES ON A VARIETY OF SUBJECTS, SUCH AS CALCULATION OF TIME, PRICES OF THE PRECIOUS METALS, MATHEMATICS, ASTRONOMY, MEDICAL AND other Recipes, Remarkable Occurrences, &c. Under the heading "Remarkable Occurrences," we find the following:—"Aurora Borealis, March 30th, 1717, being the day before New ☾, abt 10 at night streams of light, then flashing of light as if ye sky opened beginning from East, and going to West till past ii. T'was surprising enough."

It is worth notice that before the year 1716, no such phenomenon had been recorded in England for above 80 years.

"MARCH 19th, 1718.—57 minutes past 7 at night, a bright pillar of light appeared at S. or SSE., and gave a light as bright as day, and continued abt 15″. The air warm and sulph."

"FEBRUARY 6th, 1720.—Abt 8 at night, a bright light spread itself from ye zenith round abt with streamers pointing downwards, those to ye East and West as far as the Horizon; ye fixed stars seen thro' ym; ye light as bright almost as a flame of fire so yt tho' there was no ☾, yet I could read in a large print; ye wind N. but very calm, hard frost."

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"FEBRUARY 12th, 1720.—A quarter past 9 in ye evening streamers of light abt ye breadth of a rainbow fm E. to W. through ye zenith to both Horizons, immediately followed by abundance of ye like streamers in the N, arising fr a pale white semicircle or part of an Arc, which always foregoes these rays of light. The girdle continued nearly 15°, ye wind at S.E. but little of it, and hard frost."

"SEPTEMBER 11th, 1721.—Abt 9 at night ye most surprising flashes of light, and streamers yt ever I saw over the whole hemisphere, ye motions as quick as lightning, and ye Figures very odd and continued half-an-hour."

"DECEMBER 19th, 1720.—A Spring tide much higher than ever heard of in the memory of man. It flowed abt Douglas Chappel, &c."

"AUGUST, 1722.—One of the wettest, coldest, stormy summers that ever was known in the memory of man. Uncommon land floods, Hay, Turf, and abundance of Corn very much spoiled. Harvest late."

"NOVEMBER 2nd, 1722.—A great storm in which where lost the two Granstons, and eight more, and two boats."

"NOVEMBER 20th, 1722.—A tempest for six or eight hours. Most houses stripped."

"1725.—The driest Spring yt ever was remembered, no rain fr January 25th till May. And the wettest summer, nothing but rain from May till Xmas, and after."

"FEBRUARY 21st.—Abt 7 in the evening (1725), a very bright globe of fire from S. to N."

"1726.—Streamers of light having been seen for three or four nights, and flashings to the S., there followed within two or three days very stormy, rainy, tempestous weather for several days."

"DECEMBER 5th, 1735.—A meteor as bright as day for a second. 5 minutes past 9 at night."

"SEPTEMBER 26th, 1730.—A surprising red sky to ye East, like that of red hot iron, wch after half-an-hour was followed by a bright white light sky in that place."

"JUNE 7th, 1737.—A bright halo about the sun wch continued many hours before, and after noon. A cold season, and so has continued ever since Jan. 17th." S. N. H.

(TO BE CONTINUED.)

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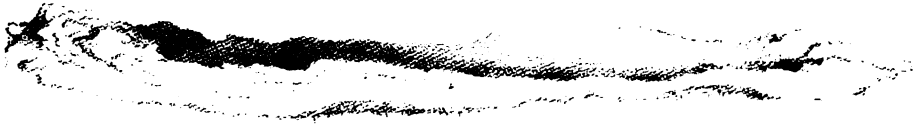

Ancient Canoe
found at
Ballakaighen.
German.
Feb. 1884.

The canoe was found at the black spot under the figure.

MW. Sep. 1885.

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ANTIQUARIAN NOTES

THE ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—An excursion to the parish of Santan was made on the 30th June, under the leadership of the Rev. Ernest B. Savage, the Honorary Secretary of the Society. The first object of interest was the strange stone-circle at the top of Glen Darragh, with the accompanying rectangular enclosures, which completely puzzled the whole party. The route then lay round the Mount to Mount Murray, where a meeting was held, and two new members were duly elected. A well formed flint scraper—3 in. by 2½ in.—recently found on Ballacurry, Santan, was exhibited. The cist, with cupmarkings, commonly called the "Oatland" cist, though standing on Ballakelly, was then visited; the party afterwards proceeding to Port Greenaugh, where the two small fortified posts on the cliff to the north of the bay were inspected. The next point of interest was Arragon-moar with its tumuli. The party afterwards assembled near Santan Church, and returned to Douglas by Crogga and Oakhill.——On 27th August, an excursion was made to Conchan and Lonan, chiefly to inspect the runic crosses in those parishes, and thus to illustrate, on the spot, a paper on those crosses by Mr. P. M. C. Kermode, President, who acted as leader for the day. The two crosses in S. Catherine's Garden, Conchan, were exhibited and explained by the leader, and afterwards those in the church-yard of S. Peter's Church. Old Lonan Church and crosses were then inspected on the return journey to Ramsey; but the other places of interest had to be left unnoticed, on account of the storm of rain. A meeting was held in the house of Dr. Tellet, Vice-President, when Dr. Hoffman, of Washington, U.S.A., was elected a corresponding member of the Society, and three new members were duly proposed. An excursion to Belfast was planned for the beginning of August, and the members of the "Belfast Naturalists' Field Club" were prepared to give every assistance to the members of the Isle of Mann Society, their secretaries having prepared a most tempting programme for the two

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days, but it had, at the last moment, to be abandoned, as so few of the Manx Club were found willing to quit their native shores.

❁

In No. 1 of THE MANX NOTE BOOK, p. 30, the discovery of a canoe at Ballakaighen, German, was recorded, and its chief dimensions given. Its preservation is due to the intelligence and promptitude of a son of the tenant of the farm, Mr. J. Cain, who on opening out a portion of it, while draining, at once conjectured that it was a canoe, and refused to allow it to be cut through, preferring to "spend a fortnight in digging round it than to run the risk of destroying it." Such intelligence is most praiseworthy, and it is to be hoped that all Manxmen, in Mr. Cain's position, will act with the same caution under like circumstances; for it is a melancholy fact that many an antiquity is thoughtlessly injured or destroyed on first seeing the light after its long ages of burial, through the carelessness of the finder. It is almost certain that the canoe was "on the stocks" when discovered, as it had been left on the very point of completion, ages ago. This site has been already partially explored, and a thoroughly patient and intelligent investigation would amply repay the trouble and expense involved. The spot is 200 feet above the present sea level, but within a short distance of the shore, about a quarter of the mile south of Glen Cam, on the edge of the railway cutting. *(Vide Illustration.)*

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NOTES AND QUERIES

CORN.—Probably the first species of corn introduced into Mann was oats, the general term for which is *corkey;* but when in ear, and until threshed, it is called *plaggad*. When it has been threshed and winnowed, it is termed *sheel*. The threshing was performed with a flail—*soost*. This implement was composed of two stout and straight branches fastened together by a thong of hide. The portion held in the hands was called *laueraghyn*, and the head, or part which beat the corn, *slatt-hoost*. The winnowing was effected by means of a sieve, *creer*, in the open air—*geay asnee*. Straw taken from the flail without being broken, and termed *gloyse*, was turned into rope—*suggane*. The corn, when required for use, was ground in a *braain*, or granite quern. According to Dr. Kelly the grinding of corn in a quern was a slavish occupation. Thus he gives *brain*="a handmill or quern, from *broo*=to bruise;" *brainagh* ="the house in which the slave ground the corn with a handmill—the slave who worked the handmill;" *brainaght*="the art or business of the mullar; slavery; the verb *brainey*, "to grind with a handmill, to work as a slave." When ground, the meal was converted into cakes, *berreenyn*, and baked upon a *losh*, or baking stone, a circular flag placed over a peat fire. The last cake thus baked was usually thicker and more substantial than any of the others and was termed *soddag-verreen*. J. M. J.

OUR ANTIQUARIAN REMAINS—A SUGGESTION.—As I understand that a Bill will shortly be placed before the Tynwald Court, providing for the appointment of Trustees to receive and have charge of all such objects as are deserving of a place in a Manx Museum, we may perhaps regard ourselves as being within measurable distance of obtaining that much needed institution. There is still, however, a want which would not be me by such an Act, namely the preservation of Antiquarian remains which, by their nature cannot be placed within the walls of a Museum. Would it not be advisable to form an association having for its object, not only the protection, but also the methodical investigation and registration of such antiquities?

P. M. C. K.

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CHARLOTTE DE LA TREMOUILLE, COUNTESS OF DERBY.—The following extract from a paper called "The Newes, published for the satisfaction and information of the people, with Privilege,"* may be of interest:—"Chester, March 26th, upon Monday last, the Lady Dowager of Derby deceased; a person eminent both for virtue and extraction, and not less for her constancy of mind in all conditions, and for those generous actions against the usurpers, in the late times of Rebellion, that were performed by the assistant influence of her directions." M.

EPIGRAM, DATED 1646.—James, the seventh Earl of Derby, took away the Calf of Mann from Richard Stevenson, and deprived William Christian, the Receiver-General, of the Custom of the Corna Mills. Shortly afterwards they both invited his lordship to a banquet, which gave rise to the following epigram:—

"Will did invite his guests; they ate their fills
He gave them bread that robb'd his father's mills,
But was not Dick the madder man by half,
Who gave him Veal that stole away his Calf?"

H.

SPOLIATION OF PEEL CATHEDRAL.—Bishop Wilson had a note in his copy of "Spelman's History of Sacrilege" to the following effect:—"Anno. 1733, Governor Horton removed the roof of my Cathedral at Peel to Castletown, to be placed on his stables. How this will end I know not!" In a subsequent note he says "I have seen how it ended. For the wherrey that bore away the Timber was lost on her next voyage, and the Governor's son nearly lost his sight in the small pox." It should be mentioned that Bishop Wilson had used the lead of the Cathedral for roofing the Church of St. Patrick some twenty years before this, so that he was not altogether without some share in this spoliation.

MONKBARNS.

* This Newspaper was published on the 31st of March, 1664.

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THE MANX NOTE BOOK

QUOCUNQUE JECERIS STABIT

MANNIN VEC VEEN

REX MANNIÆ ET INSULARUM

SANS CHANGER

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A. W. MOORE, M.A.

JMC

NUMBER 5

JANUARY 1886

DOUGLAS

G. H. JOHNSON

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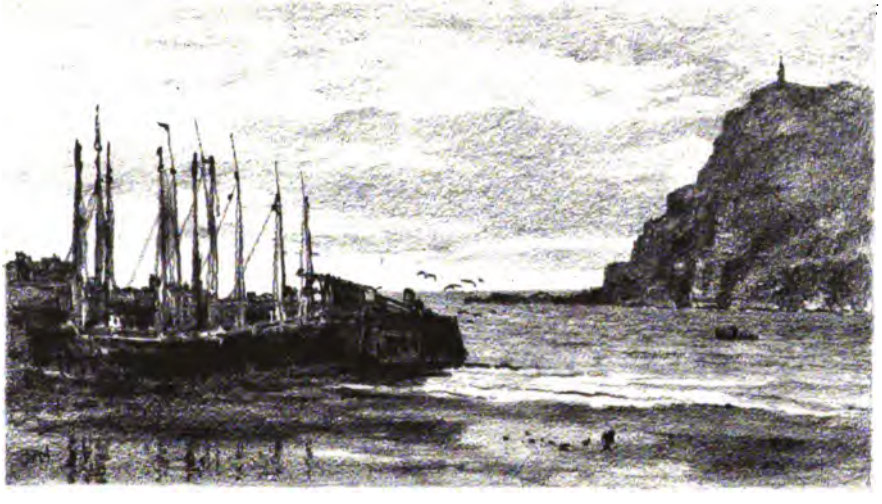

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The Manx Note Book

Douglas.

The Armorial Bearings of the Isle of Mann: their Origin, History, and Meaning

FOR THE HISTORIAN AND THE ANTIQUARY THE ISLE OF MANN HAS PECULIAR ATTRACTIONS. It appears with the first dawn of reliable history, so far as these islands are concerned, in the *Commentaries* of Julius Cæsar, where he says:—"In the mid sea between

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Britannia and Hibernia is an island called Mona." Colonised by the ancient British tribes, it remained long, like the isle of Anglesey, a chief seat of the Druids. Then it fell in succession under various yokes, the Scoto-Irish, the Welsh, the Anglo-Saxons, who in their turn were overcome by the Danes and Norwegians; and for near four hundred years the Vikings, those terrible pirates of the North, ruled with a troubled sway over Mona. At length, in the year 1266, the island was ceded to the King of Scotland, after which event its history ceases to have any bearing on the subject of this paper. To the antiquary a thousand points of interest present themselves. Commencing with the prehistoric stone circles, barrows, and cromlechs of the primitive Celtic inhabitants, here are also to be found many remains of early British churches, founded in the fifth and following centuries by the followers of St. Patrick, whilst the Runic monuments, inscriptions, and crosses attest the long sway of the Northmen, their amalgamation with the natives, and their adoption of the Christian faith. Here, also, alone in Europe, is to be witnessed a perfect living example of the primitive folk-moot, or open-air assembly of the Notables, held yearly on the Tynwald Hill, when the laws of the island are publicly recited and proclaimed in Manx and in English—a wonderful survival, which Mr. Gomme perfectly gloats over; for, lastly, the Manx have Home Rule, and yet are very loyal, as indeed they have good reason to be.

And now we come to the special subject of this paper, the armorial bearings of the island. Here, as in Liverpool, this strange, quaint device, the Three Legs of Mann, meets one at every turn; and there is nothing, perhaps, in connection with the island that gives rise to more curiosity or wonder. What was the origin of a sign so remarkable?—what its hidden meaning?—for a significance it must have had, and a momentous one. We naturally turn to the volumes published by the Manx Society for a solution of the enigma, and the fifth, published in 1860, is especially devoted to the subject. Here then, surely, our curiosity will be satisfied! It is entitled *Vestigia Insulæ Manniæ Antiquiora; or, a dissertation on the Armorial Bearings*

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of the Isle of Man, etc., by H. R. Oswald, Esq., F.A.S., &c. In this volume Mr. Oswald points out that *no armorial emblem in connection with the island is known to have existed before the time of the Norwegian domination;* the earliest traceable is that on the flag of the Norse Vikings, which was emblazoned with a ship in full sail, apt symbol of these sea-rovers. The ship has one mast, is clinker built, and resembles closely the Manx herring boats. Amongst the Cottonian MSS. there exist two charters of Harald, King of Mann, with the dates 1245-46. Their seals bear the ship on one side, and a lion rampant on the other. But after the cession of the island to Alexander III. of Scotland, twenty years later, this emblem of the Norwegian kings disappears entirely, and the three legs symbol takes its place, continuing to the present day. The form we usually see is thus described in heraldry:—Gules, three legs armed, conjoined in fesse at the upper part of the thighs, flexed in triangle, garnished and spurred, or. Motto: *Quocunque Jeceris Stabit*, that is "whichever way you throw it, it will stand." But this is a later modification, as the armour does not correspond to the thirteenth century, and in the earliest examples, which are of the time of Edward I. of England, the legs are covered with *chain armour*, and are without spurs. There is also no motto, which, indeed, is evidently the invention of a later age. The earliest example of the arms of Mann, *as now emblazoned*, given by Mr. Oswald, is not earlier than A.D. 1480, and this is without the motto. It appears then, almost certain, though we possess no literary document recording the fact, that to Alexander III. of Scotland is due the introduction of the "tre cassyn" as the distinguishing arms of the Isle of Mann. But whence did he get it? *He* did not originate it, as Mr. Oswald points out; for every antiquary knows that this striking emblem was figured in various forms on Greek coins and Etruscan vases four or five hundred years before the Christian era. These, however, would be utterly unknown to a Scottish king in the thirteenth century, and neither Mr. Oswald nor any other writer, so far as I know, helps us to a reasonable solution of the difficulty. At first I thought it probable that

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Alexander might have derived it from the bracteates or gold medals, which he must have often seen worn on the breasts of Norwegian kings and cheftains. As amongst other nations, so it was the custom with the Northmen, to wear for amulets ornaments containing the sacred signs. With the Anglo-Saxons the signs were often formed of pieces of coloured glass or garnets set in gold. In the North they were formed of plain gold within a circle. The "fylfot" of the Northmen, or the "suastika," as the figure is called in India (see fig. 8), was used as the emblem of their god Thor, the cross (fig. 9) as that of Odin, and the "triskele" (fig. 7) was the emblem of the sun-god Frey.

This latter is identical with the armorial bearing of the Isle of Mann, as will be demonstrated further on. But, as will be seen, the emblem on those medals is invariably of a ruder, more primitive, and rudimentary type. It never appears on the Danish and Norwegian bracteates as three well-developed male legs; and it is not likely that the Scotch of that age would at once make the transition to a more advanced and artistic form. We must, therefore, look elsewhere. Is there any nation that has employed this symbol—the three legs of man—on its coins, buildings, and banners, from before the Christian era down to our own day? There is, *and only one—Sicily*. Appearing first on the lovely Sicilian Greek coins about 300 B.C. it was so frequently repeated that the Romans gave the name of "triquêtrum" or three-cornered to the symbol itself. whilst the island of Sicily was called "Triquetra," the three-cornered or triangular island. Through all the reverses of the Sicilians under the Romans, Goths, Saracens, and Normans, it was still used as part of their national arms, was embroidered on their banners, and carved on their buildings. Surely, then, from the Sicilians it must have been borrowed by the Scottish king. But how would the knowledge of it reach? In several ways, perhaps. To the Crusaders we owe the introduction of Heraldry, and the era of the Crusades had not yet passed by. In the first enthusiastic longings to free the Holy Land from the Infidel even Scotland was moved. As William of Malmesbury writes:—"The most distant island and savage countries

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were inspired with this ardent passion. The Welshman left his hunting, the Scotchman his fellowship with vermin, the Dane his drinking party, the Norwegian his raw fish." The Crusades had a most salutary influence in diffusing a knowledge of other countries. and Sicily, which shared so largely in the fortunes of the Crusaders, was the common resting-place on their way to the Holy Land. We must also not forget that Alexander's mother, a Norman-French princess, married for her second husband the son of the crusading king of Jerusalem. In this way then a Scottish king in the thirteenth century might have become acquainted with the arms of Sicily. But a far more potent influence than even the Crusades was the Norman conquests from the ninth to the fourteenth century, which placed the descendants of the Northmen on the thrones and in the high places of Church and State in nearly every country of Europe. Those hardy sea-rovers who swarmed forth from the shores of Norway, Sweden, and Denmark, went forth conquering and to conquer. Their very religion was fitted for a nation of warriors, since a place in the Walhalla of Odin could only be won by those who had overcome and slain in battle. The Swedish Norsemen directed their expeditions chiefly against the eastern coasts of the Baltic; they overran and subdued a large part of what is now called Russia; in the tenth century they became dangerous enemies of the Byzantine empire, the coasts of which they reached by way of the Black Sea, and its capital, Constantinople, they attacked with upwards of one thousand ships, or boats, in the year 941. The Danish Norsemen ravaged and conquered nearly the whole of Germany and France, especially planting themselves in that part of the latter which was thenceforth called Normandy. These, the Normans of history, a most warlike, vigorous, and brilliant race, rapidly adopted the highly civilized form of life that prevailed in the Frankish kingdom, its religion, language, and manners, but inspired everything they borrowed with their own splendid vitality. In the year 1066 they finally overthrew the Anglo-Saxon monarchy, and William the Conqueror, the descendant of a Norse Viking, established the Norman rule in England. About the same

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time they obtained a footing in Southern Italy, and before the end of the eleventh century, Robert Guiscard and his brother Roger, both sons of a Norman knight, Tancred de Hauteville, were acknowledged by Pope Nicholas II. as Lord of all lower Italy, and Count of Sicily. The latter and his descendants filled the Sicilian sees with Norman bishops, and many proofs might be given of the close intimacy that existed between the Normans of Sicily and those of England. Thus William II, or "the good" (died 1187), married Joan of England, sister of our Henry II, and had for his tutor, and afterwards prime minister, Walton-of-the-Mill, an Englishman, whom he appointed Archbishop of Palermo, and who built in 1169 part of the present cathedral. Frederick II (1197-1250), the most illustrious of the Norman kings of Sicily, married for his third wife Isabella, daughter of Henry III. of England, by whom he had a son, Henry, who died young. After his death, Manfred, a natural son of Frederick, who inherited many of the great qualities of his father, was appointed regent in 1254. Pope Innocent IV. excommunicated him, and then claimed his kingdom as forfeited to the Holy See; but Manfred maintained his rights with an army and as he was supported by the Neapolitan and Sicilian people the Pope had no chance of succeeding unless he invited some foreign host into the heart of Italy. His successor Alexander IV. looked round among the princes of Europe for help, and at length, in the year 1255, he offered the crown of Sicily to Henry III. of England for his younger son Edmund, and the priest-ridden king joyfully closed with the shameful proposal, agreeing to raise an army and march into Italy, accepting first a considerable advance of money from the Pope to commence the enterprise, and proposing to raise what more might be necessary by borrowing on his own and the Pope's security. Considerable preparations were made, and the king conferred upon his son beforehand the title of "King of Sicily." In the circle of the English court this arrangement gave the highest satisfaction. The young Prince was paraded in public in the Italian costume, and with the state of royalty. He set his ring, though but a boy, to a deed by which the Bishop of Hereford, John d'Aigue-Blanche, received the crown

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of Sicily as his proxy (June 22, 1259). Banners, no doubt, with the three-legged symbol of Sicily were duly prepared, and the prince quartered the Sicilian arms with the royal arms of England.

Now mark the close connection of these facts with the subject of the present paper. Alexander III. of Scotland, and his queen, Margaret, the youngest daughter of Henry III, visited the English Court at that very time. The treaty between the Pope and the King of England was signed April 9, 1255, and the visit of Alexander took place in August, 1256. They were received with great pomp and state, and passed several months at the English Court. Doubtless the young Scottish king would take the greatest interest in the preparations that were being made for the invasion of Sicily. Its future king was his wife's brother, and he would promise to raise a Scottish regiment to join the English army; whilst the queen and her ladies would busy themselves in preparing banners bearing the triquetra of Sicily. For several years (1255-59), the court continued occupied with this business, when Henry III, who was always in debt, finding that he could no longer make it an excuse for raising more money, allowed it to pass into the limbo of forgotten projects. A few years later occurred the invasion of Scotland by Haco, the Norwegian king, his defeat at the battle of Largs, the destruction of his fleet in a tempest, and his death; soon after which event the Isle of Mann was ceded to Alexander, that is, in 1266. What more likely than that the king, when he struck the Norwegian flag, should replace it by one bearing the picturesque and striking device of Sicily, an island having so many points of resemblance with that of Mann, over which his wife's sister had ruled as queen, and her brother had been appointed as king?*

And now we come to the most interesting question of all, the true origin and meaning of this symbol. Alexander, we have shewn, probably borrowed it from the Sicilians, who in their turn had employed it

* Matthew Paris, *Chronicle*, 1254-60; H. Gally Knight, *The Normans of Sicily*; C. H. Pearson, *History of England during the Middle Ages*, Vol. ii; E. W. Robertson, *Scotland under her Early Kings*, Vol. ii; A. C. Hare, *Southern Italy and Sicily*.

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continuously for fifteen hundred years before his time. Doubtless he was perfectly ignorant of its primitive meaning, but it was appropriate, picturesque, and striking, and it served his turn.

From whence, then, did the Sicilians get it, and what was the idea it originally conveyed to them? On referring to Oswald's volume we meet with nothing but vague guesses, flung out at random. Here is one that he quotes from Nisbet: "It was a device of the Sicilians, the ancient possessors of Isle of Mann," an assertion which we know to be false. There is nothing easier than to solve a difficulty by manufacturing evidence. Another says, "The three legs conjoined were used by Sicily in allusion to its three headlands or promontories, whence its name, Trinacria." But this also is set aside by the fact that the device is found on many early Greek coins of inland towns having no connection with Sicily. One antiquary suggests that Alexander adopted the three legs running, "because, as mentioned by Boethius, the Isle of Mann had become the common resort of refugees, vagabonds, and runaways!" Another, "because the island looks towards three kingdoms—England, Scotland, and Ireland"; and, he adds, "from their former connection with it, legs have crept into the bearings of many private families in England! The Earl of Derby, for instance, quarters the Manx arms among his armorial bearings because the Stanleys were for two hundred years the lords of Mann." Finally, Oswald tells us, as his own conclusion, that the three legs symbol "*is doubtless a chimera;*" that is, I suppose, a mere freak of fancy. A most lame, and impotent conclusion! which surely did not require an elaborate volume to set it forth. So we are left, for all Oswald's researches, as far off as ever; and the most recent Guide-Books to the Island, by Cumming and Jenkinson, add no more.

Now this device is called by the Manx, "tre cassyn," the three-footed; it was named by the Greeks "triskele," the three legs; by the Romans, "triquetrum" the three-cornered, or triangular. Various forms of it are seen on Assyrian gems or signets, and on the coins of many Greek cities and colonies, as those of Aspendus, Lycia, Macedonia, and the Thracian

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Odomanti. These range from 600 to 400 years B.C. Then come the Sicilian coins, which have continued to repeat this curious symbol down to the beginning of the present century. It has been found also on early Greek and Etruscan vases, and on the curious gold medals or bracteates won by the Northmen from the sixth to the thirteenth century. Unfortunately, these ancient peoples have left us no literary monument to tell us what they understood by it, and we are left to solve the enigma by the study of their figured monuments. These, at least, prove at the outset that it was once a religious symbol or hieroglyph of the deepest significance.

And now we find ourselves face to face with the tremendous question on which libraries of books have been and will yet be written: What were the ancient pagan worships—how did they originate—whence were they derived—what was their hidden doctrine? The popular theory until of late, maintained, for instance. by Jacob Bryant, Faber, and the late Cardinal Wiseman, was that all these religions were corruptions of a primitive revelation, made to Adam or to Noah; but this idea has been so little supported by recent discoveries that it had gone out of fashion. Max Müller holds that man has always been a religious animal, and that his religions have been the result of his yearnings after the Infinite. Such an idea is too unpractical and intangible to help us in our present enquiry. Indeed, there is something very carnal and business-like in most of these religions, the worshipper making as good a bargain as he could for mutual profit between his god and himself. Thus the prophet Habakkuk gives us a vivid picture of the Chaldean fishermen in his time worshipping their nets for good success. "Therefore," says he, "they sacrifice to their nets, and burn incense to their great drag-net, because by them their portion is fat and their food plenteous." How could Max Müller's theory aid us in grasping the reason for such an action?

Surely the fundamental idea that underlies all religions is the natural desire to propitiate, to gain over to our side every power that can help us or harm us, the mightier the better; and man looked abroad into the

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world ever in search of more powerful allies. It was bodily fear and hunger that first made man religious—not a longing after the Infinite. And what object would claim his earliest worship—his deepest, most passionate homage? Surely the all-glorious Sun, by which he was warmed and fed; which daily awoke him from sleep and summoned him forth to labour. Was not the sunrise to him the first wonder, the first beginning of all reflection, of all poetry, of all religion? How shall we, "the latest seed of time," realise the awe with which the earliest dwellers on the earth saw that brilliant being slowly rising from out the darkness of the night, raising itself by its own might higher and higher, till it stood triumphant on the arch of heaven, and then descended and sank down in its fiery glory into the dark abyss of the heaving and hissing sea. As Max Müller tell us, "In the most sacred hymn of the *Veda*, the poet still wonders whether the sun will rise again; he asks how he can climb the vault of heaven—why he does not fall back—why there is *no* dust on *his* path? And when the rays of the morning rouse the worshipper from sleep, and call him back to new life; when he sees the sun, as he says, stretching out his golden arms to bless the world and rescue it from the terrors of darkness, he exclaims, "Arise! our life, our spirit has come back; the darkness is gone, the light approaches." This, the morning prayer of the Brahmin, is the most sacred verse in the *Veda*. We might go through all the chief natural religions in succession, and it would be seen that they are more or less forms of sun-worship. Take that of ancient Egypt. Osiris, the supreme god, was the setting sun, the sun of the under-world; and the hope of every pious Egyptian was that in *that* world he might be united with Osiris, sail with him through the various regions of the heavens, seated in the solar boat, to rise with him as Horus, the rising sun, overcoming the darkness; the soul triumphing over death; the conqueror of Typhon. As to the religion of the Eastern nations, Dr. Oppert says, "All the Phœnician gods were forms of Baal, the sun, and all their goddesses Astarte," that is, the moon and earth goddess. The Teutonic nations spoke of the sun, as "the eye of Wodin, and they also called the sun the face

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of their god" (Grimm, *Deutsche Mythologie.*) For so prominent an object in the picture-gallery of the human mind, a sign or picture-symbol must have been invented at a very early period. The circle, as found in the Egyptian hieroglyphs, in the Chinese picture-writing, and in our common astronomical tables, would be the simplest possible sign. But something more was needed to indicate speed. One mode was to represent the disc as winged; thus was formed the Mihr, the most sacred emblem of divinity amongst the Egyptians, Babylonians, Assyrians, and Persians (see figs. 11 and 38). Another far simpler device, one of the commonest and most primitive of all, was formed by crossing the disc with four lines, and thus giving it the semblance of a wheel. Those early thinkers could not conceive the sun's disc as rapidly moving onward unless it revolved as well—trundled, in fact, like a wheel. And thus the wheel, usually four-spoked, became a well-recognised solar emblem (see figs. 2, 3, 4, and 5). It appears on the reverse of many early Greek coins. The Northern sun-god held it as his symbol, and the worshippers of Mithra, the Persian sun-god, at their religious feasts partook of a consecrated bread in the form of circular cakes, with a cross on each, as his emblem. But the human mind in its restless activity was not satisfied with this; it endeavoured to give the idea of motion to the spokes of the wheel, and of *motion in one direction*, too. This was done ingeniously enough, by taking away part of the rim of the wheel, leaving sufficient to indicate its course; and thus was produced the "Suastika" of the Hindoos, the "Fylfot" of the Northern nations, perhaps the most characteristic and universally diffused of all the mystic emblems of sun-worship (see figs. 8, 15, and 16).* It was inscribed, along with other well-known sun-emblems, on the circular amulets of terra-cotta found in great numbers by Dr. Schliemann amid the ruins of ancient Troy. It was borne by the warriors of Greece, Etruria and Rome, on their helmets and their shields, and was marked on their funeral urns. It is repeated on the hem of the garment of a grave-digger in the Roman catacombs, and

* Also "Manx Note Book," Vol. I., pp. 1-15.—ED.

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appears constantly as the sign of Thor on the gold bracteates worn as sacred amulets on the breasts of the Northern Vikings (see figs. 18, 20, and 23).

Amongst the many remains of sun-worship which still linger in the Isle of Mann, one is especially interesting in connection with the present subject. On the 5th July, that is, old Midsummer day, in each year is held the great assembly of the island, around the Tynwald Hill. On the summit sits the Lord of Mann, or, his representative, his face to the east, and his sword held with the point upwards. The preceding evening, or Midsummer eve, fires are lighted on the hills, and the day is called in Manx, *Lhaa Boaldyn*, *i.e.*, "the day of Baal's fire." A cart-wheel, tarred over and bound with straw, is taken to the top of a high hill, is then set on fire, and being started it trundles along into the valley beneath, a rude yet expressive emblem of the sun.†

But a further development took place in the mind of these primitive worshippers. They conceived of the sun as a living being, resembling glorified humanity. The wheel was but the one visible wheel of his fiery chariot, drawn by four white horses. And thus the sun-god as a charioteer is a favourite device on the early Greek and Roman coins. See especially fig. 29, where a representation of the solar orb, rayed, forms the head of the charioteer. Sometimes a horse galloping, often winged to increase the idea of speed—the sun-horse—does duty for the whole (see figs. 22 and 32). The horse was counted specially sacred to the sun, because, as Herodotus explains, it is the swiftest of animals.*

In those old Pagan faiths which consecrated every pleasure, the chariot races became a joyous form of sun-worship. On the spina of the Circus Maximus the statue of Apollo stood next to the obelisk, itself a sun-emblem, and thus struck the key-note of the allegorical

† Bonfires are still lighted, but cart-wheels are no longer trundled.—Ed.

* The sacred horses and chariot of the sun preceded the armies of Cyrus and Xerxes (Herodotus i, 189; vii, 55), and when Josiah destroyed the idols of alienated Judah, "he took away the horses that the kings of Judah had given to the sun, at the entrance to the temple of Jehovah, and he burned the chariots of the sun with fire" (2 Kings xxiii, 11).

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allusion in the chariot-race. The course ran due east and west, or the sun's daily path. The twelve doors were the twelve signs of the Zodiac. The four factions, with their respective colours—green, red, blue, white—were emblematical of the four seasons; the four-yoked chariots were the sun, the two-yoked the moon, and the seven times round the course symbolised the seven days of the week, or the seven planets. On the top of the obelisk was a polished brass globe called the "pyropus," from which the sun's rays, reflected, seemed to bring the god of day nearer to the race-course. "*Flammasque imitante Pyropo*" is the description of Ovid. And thus the sun presided over the races at Rome.

In the Book of Psalms the sun is compared to a swift runner. To the Hebrew poet the sun is "as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race" (Ps. xix, 5). Here are two very distinct ideas of the all-glorious sun, conveyed in the two pictures. First he is the generator, the fertiliser, the source of new life; second, he moves through the heavens as a racer, a swift runner. The same ideas are embodied in a Greek coin of very early type (see fig. 24), in which the sun-god Apollo appears, holding in his right hand a budding branch, emblem of fertility and new life. He strides along—it would have been *infra dig.* to represent *him* as running—but the idea is conveyed vividly by a little nude figure, like his own, on his extended left arm, having four wings, two to the arms, two to the ankles, who is both running at full speed and flying at the same time. Now *it was a frequent practice to represent a complex symbol by some small portion of the same*, which, so long as it was characteristic, served to remind the devotee of the whole. Accordingly, the Greek warrior represented on an archaic vase (fig. 25) has placed on his circular shield, itself an emblem of the sun, the representation of *a single leg running*, and that was counted enough. The shield became thenceforth a sacred amulet, which claimed the special protection of the god.

But again, they desired to combine in one powerful symbol the two conceptions of the sun as a revolving wheel, and as a swift runner; and this was at length

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accomplished by the invention of the symbol we are discussing, the "triskele" of the Greeks, the "triquetrum" of the Romans, the "tre cassyn" of the Manx.

Some intermediate stages were, however, passed through before the three legs symbol appears in the artistic form perpetuated for two thousand years on the Sicilian coins. Sometimes the "fylfot" or "suastika," which we have traced to the solar wheel, has its four spokes formed in curves as is seen on the very ancient coins of Lycia (see fig. 15). On the other Lycian coins the emblem has three curved arms only. This, the most primitive form of the "triskele," is found on some signets of Assyria and Babylonia, where it takes the place of the "Mihr," or winged sun. It re-appears on the Danish medals or bracteates of the eighth even down to the twelfth century, plainly showing that the Northern artists followed a very early tradition. But Greek art, which humanised everything, soon transformed the rude symbol. On some coins, probably as early as B.C. 500, a "triskele" appears formed by three naked human legs in the attitude of running, winged at the heels, with a "phallus" in the border between each. The wing and the phallus, be it remarked, are both sun-emblems (see figs. 27 and 30). Later on, the Sicilians usually represented the legs naked, and sometimes armed with greaves, like the Greek warriors of the time. On the earliest known Manx example the legs are encased in chain armour, without spurs. And thus we have traced the pedigree of the three legs of Mann to the primitive solar wheel, the tire being excluded as useless, since the idea of running, yet rotating was obtained without it. Indeed, the dirty little boys in our streets when they "turn wheels" before the 'buses, do their best to reproduce the type.

A very curious question now suggests itself: Why three legs only?—and a volume might be written in reply. Well, to begin with, the number has been reduced to the fewest practicable, on that principle of economy already enunciated. You cannot have a wheel with less than three spokes; and less than three legs running in a circle, however grouped, would not appear to rotate, yet in all positions stand firmly. But there is

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much more than this in the matter. Amongst the most noted symbols of the sun were the horse, the lion, and the cock—the horse for its swiftness, which idea was further intensified by representing it as winged; the lion as suggesting strength, dryness, heat, and for other reasons. A red lion, with the sun behind, is still borne on the standard of the Persians. The cock, that announced the dawn, was especially sacred to the sun. Now, on the oldest gems and coins we frequently meet with this rotating sun-emblem, in which each element is replaced by a winged lion, or a winged horse, or a cock, and *always as a traid* (see figs. 36 and 37). Of course, the explanation already given, founded on the idea of apparent stability, would no longer account in these forms of the emblem for the invariableness of the number. Indeed, the longer one studies the symbols that have survived to our time of these old nature-worships, the more one perceives that even the apparently trivial details in them are full of profound meaning. *Three* is with all of them the most sacred number, and trinities and triads abound. Thus, in the Northern mythology, although Thor, Wodin, and Frea, the three great gods, are usually represented as separate persons with different attributes, sometimes we see instead a single body with the three heads; and again, each of the three gods had three forms or manifestations. Many attempts have been made to explain this remarkable phenomenon. A primitive revelation of the Christian dogma of the Trinity in unity has hitherto been the most popular. Whatever be its origin, one thing is certain, that the idea was generally diffused over the ancient world long before the advent of Christianity. Let me venture to suggest another possible explanation which, so far as I know, is new. The great parent-languages of old have usually three numbers—the singular, the dual, and the plural. Many of these Pagan peoples were, as St. Paul testified of the Athenians, "in all things God-fearing, very religious." They strove to represent their God as infinite in his attributes, powers and manifestations, and yet endeavoured to do this by the simplest means. The principle of economy, therefore, suggested the number *three* as being the smallest number that would represent *the indefinite*

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plural, and therefore express the attributes and manifestations without number of the Godhead. So interesting a topic might well tempt us farther, but we must refrain.

Let us, by way of conclusion, sum up in a few words the results of our enquiry. There is not the slightest trace of the three legs symbol having been employed in connection with the Isle of Mann until after the cession of the island to Alexander III. of Scotland, in 1266. The only arms or emblem known to have been used before that time was the ship in full sail, the sign of the Norwegian kings; but ever since that period, down to our own day, the three legs running in a circle has been the heraldic emblem of the island. It was borrowed by the Scottish king from the Sicilians, of whose island it has been the distinguishing badge for two thousand years, his knowledge of it having been derived from and his attention called to it by the offer of the Sicilian crown to Henry III. of England, and afterwards to his son, Prince Edmund, who indeed assumed the title of King of Sicily, and who were respectively Alexander's father and brother by marriage. This heraldic sign was originally a religious emblem of the most sacred character, derived from and always associated with the worship of the sun. It was probably invented by the ancient Chaldeans or Assyrians, and borrowed from them and humanised by the ancient Greeks who colonised Sicily. Like the "fylfot" or "suastika" it was a modification of the solar wheel by incorporating also the idea of the sun-god as the swift runner, the racer, and was reduced from four to three elements to form one emblem, yet a sacred, united traid, expressing by the lowest indefinite plural number the innumerable, the inexhaustible attributes of their Supreme God.

JOHN NEWTON, M.R.C.S.E.

Southport.

[This Paper was read last year before the Literary and Philosophical Society of Liverpool, whom we take this opportunity of thanking for their kind permission to reproduce the annexed plates. Dr. Newton has since made some slight alterations.—ED.]

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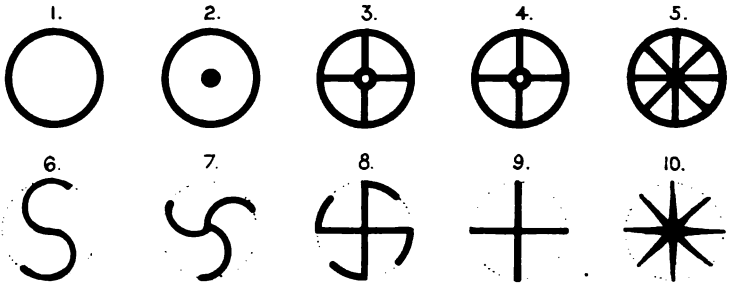

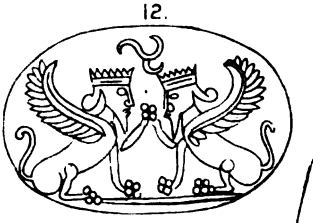

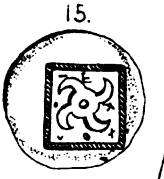

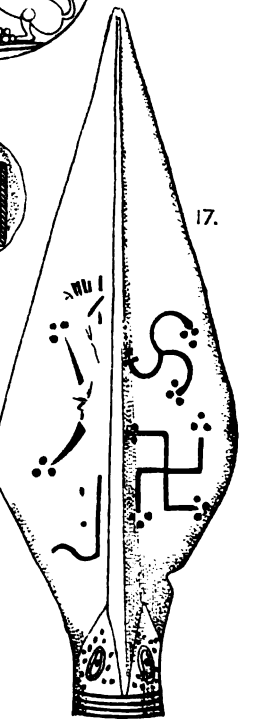

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EXPLANATION OF THE ILLUSTRATIONS.

✦

Fig. 1.—The Solar disc, usual form in the Egyptian hieroglyphs.

Fig. 2.—The Sun-wheel, as a solid disc with axis. This is the form still used to signify the Sun in Astronomy, as it was by the ancient Astrologers.

Fig. 3.—The Sun-wheel with four spokes. This was the form of the sacred cakes used at the Mithraic Banquets.

Fig. 4.—The Sun-wheel with a central axis. This is found on the reverse of early Greek coins, filling the entire field.

Fig. 5.—The Sun-wheel with eight spokes, much less common in ancient art than four.

Fig. 6.—The Sun-snake or Serpent, within a circle, is a sacred emblem frequent in Chinese and Japanese Art. It is an elegant mode of representing a wheel rotating, reduced to the simplest possible elements. See 8 and 14.

Fig. 7.—Here we have the idea of rotation still better given by three spokes, curved to give the idea of direction: a primitive form of the three legs symbol.

Fig. 8.—Origin of the "fylfot" or "suastika," by leaving out part of the rim of the sun-wheel.

Fig. 9.—The spokes only of the sun-whee forming a cross, often used alone as a solar sign.

Fig. 10.—The Sun-star, a frequent sun sign, developed from 5.

Figs. 11 and 12 are from Babylonian or Assyrian seals, figured by Layard, *Culte de Mithra*. The sacred Mihr or winged sun in 11, is replaced in 12 by the "triskele," as fig. 7, shewing their common origin and significance.

Figs. 13 and 14 are from very ancient coins of Lycia, figured by Sir C. Fellows, and exhibits early forms of the "triskele," still retaining the central axis of the solar-wheel. On No. 13 it appears impressed on the body of the solar-griffin. On No. 14 it is accompanied by the sun-snake, which also retains the axis.

Figs. 15 and 16 shew well the origin of the "fylfot" from the solar-wheel. The first is from a coin of Lycia (about 500 B.C.), the other is from an Etruscan ear-ring figured by Waring. "Ceramic Art in Remote Ages."

Fig. 17.—An Iron Spear-head, from Brandenburg, N. Germany, covered with sacred signs, among which sun-wheels, the "fylfot," and the "triskele" are conspicuous. Waring.

Fig. 18 is from a gold medal, or bracteate, figured by Worsaae, in his *Ancient Arts of Denmark*. It represents Thor with the he-goat, surrounded by the suastika or fylfot, the triskele, and the cross (formed by four suns) the signs for Thor, Odin and Freya.

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Figs. 19 and 20 are Scandinavian ornaments, from Thorsberg, containing the same sacred signs. Worsaae.

Fig, 21.—From a very ancient Greek coin of Aspendus; it exhibits well the origin of the triskele from the sun-wheel.

Fig. 22.—From a coin of the ancient Britons, represents the sun-horse with wheel underneath; above is an emblem like the primitive triskele, but with eight curved arms, modified from the eight spoke wheel, fig. 5.

Fig. 23.—Another bracteate, from Worsaae's Work, represents the Scandinavian triad: Thor in the centre, Odin with sun-horse, Freya with sword, surrounded by three cross-signs, and the triskele, which, though primitive in form, gives the idea of running.

Fig. 24.—From an early Greek coin of Caulonia, represents sun-god, nude, with his four-winged counterpart, running and flying. British Museum.

Fig. 25.—A warrior, from an ancient Greek vase, on whose shield is figured a leg running. Waring.

Fig. 26.—Three legs armed with greaves, running in a circle, borne on the shield of a warrior; from a Greek vase found at Agrigentum in Sicily. Waring.

Fig. 27.—From a very ancient Thracian coin, representing three legs running. There are wings to the heels, and three phalli or fleur-de-lis. British Museum.

Fig. 28.—The sun-chariot with the sun-lion running under; from a coin of Syracuse, about 480 B.C. British Museum.

Fig. 29.—The sun-god in his chariot; instead of a human head is the solar-disc, rayed. Roman denarius. British Museum.

Fig. 30.—The three legs running, and winged, having for centre the solar-disc, rayed; from a coin of Syracuse, 300 B.C. British Museum.

Fig. 31.—The sun-lion with the triskele, two sun symbols in one; from an archaic coin of Aspendus. British Museum.

Fig. 32.—The sun-horse winged, three the legs running under: from a coin of Syracuse, 300 B.C.

Fig. 33.—The sun-god winged, in his quadriga, or four-horse chariot, having the eight-rayed sun emblem above; from a coin of Syracuse.

Fig. 34.—The same, but the triskele of three legs replaces the eight-rayed sun symbol; from a Syracusan coin. British Museum.

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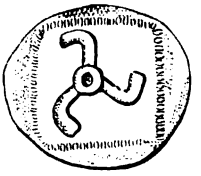

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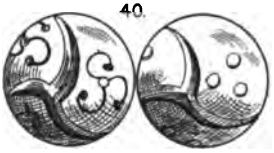

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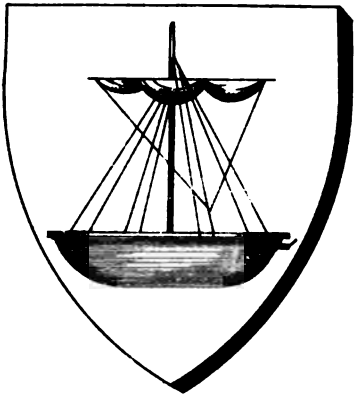

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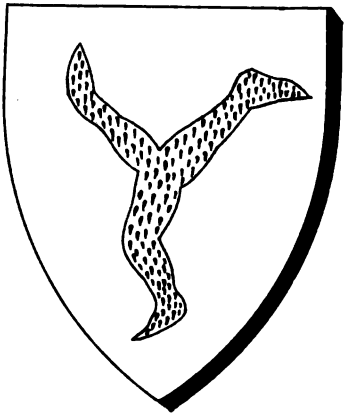

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Fig. 35.—The three legs running in a circle, having for centre the head of the sun-god winged. This ancient form is still used in Sicily.

Fig. 36.—The triple symbol formed by three winged lions from an Assyrian signet. British Museum.

Fig. 37.—The same, formed by three cocks, with the solar-disc in the centre; from a very ancient coin of Lycia. British Museum.

Fig, 38.—The Mihr, or winged solar-disc, that special emblem of the Divine presence common to the Egyptians, Chaldeans, and Persians, is here represented as a triple triad, three figures, three wings, and the glory or lightning is three-forked; from an Assyrian signet. British Museum.

Fig. 39.—Three flowers on one stem, each a triad; the sacred device on a Jewish shekel of Simon Maccabæus, B.C. 139, British Museum.

Fig. 40.—The terminal knobs of an ancient Danish neck-ring, decorated with sacred signs. One bears a triskele with three others inserted, the second has the triskele enclosing three triangles, each made by three dots. From Worsaae.

Fig. 41.—The ship (slightly restored) on the seals of Harald, King of Mann, dated A.D. 1245 and 1246. British Museum. From Oswald's *Vestigia*.

Fig. 42.—First appearance of the Three Legs of Mann; from seal of a charter, about A.D. 1300. British Museum. Oswald's *Vestigia*.

Fig. 43.—The later form. Oswald.

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✦ SURNAMES DERIVED FROM PERSONAL ✲ ✲ NAMES OF PURELY NATIVE ORIGIN ● ● ●

*

CHAPTER II.
(PART II.)

*

WE NOW COME to the Celtic patronymics formed from personal names of purely native origin. As many of these are capable of being translated, being originally significant of personal qualities, it is often difficult to distinguish between the regular names and the mere nick-names, whose derivatives in family nomenclature are discussed in the following chapter. In making this distinction, our guide must be the old Irish records, which give us some of these words as regular names, while others appear only as descriptive epithets appended to the names. Several of these native names were borne by persons who attained the honours of saintship, and thus, like other hagiological names, give rise to secondary formations with the prefix *Giolla*.

CROW, or CROWE, is a translation of *Mac Fiachain*, 'Fiachan's son,' the personal name FIACHAN meaning 'Crow.'

> 'Fiachan, Lord of Conaille . . . died,' A.D. 787.*

The MAC FIACHAINS were one of the minor families of the English Pale who complied with the Statute 5,

* Four Mast., Vol. I., p. 395.

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Edward IV. by which it was enacted 'that every Irishman that dwells betwixt or amongst Englishmen . . . . shall take to him an English surname.' 'In obedience to this law,' says Harris (works of Sir James Ware, Vol. II., p. 58), 'the SHANACHS took the name of FOXES; the MAC-AN-GABHANS, of SMITHS; . . . . . and many others; the said words being only literal translations from the Irish into the English language.'

CROWE [1582], CROW [1629].

Maughold, Bride, Lonan, Andreas, Lezayre, Onchan (c), elsewhere (u).

FARGHER, or FARAGHER, contracted from *Mac Fearghoir*, 'Fearghoir's son.' This name FEARGHOIR, which occurs in the Tale of Diarmaid and Grainne, is derived from the root *ferg*, 'brave,' or 'violent.'

'FEARCHOIR, son of Muireadhach, Abbot of Lannleire . . . died, A.D. 848.†

Compare (Gaelic) FARQUHAR, FARQUHARSON.

FAYRHARE [1343], MAC KARHERE§ and MAC KARHARE, [1422], JOHN FARKER, Abbot of Rushen, [1504], MAC FARGHER, FARGHER [1511], FERGHER [1540], FARGHERE [1570], FARHAR [1626], FARAGHER [1649], PHARAGHER [1735].

Marown, Malew (vc), Andreas, Arbory, German, Rushen, Lonan (c), elsewhere (u).

MCFERGUS [1422] (extinct) from the same root *ferg*, with *gus*, 'strength.'

KAIGHAN, or KAIGHIN, contracted from *Mac Eachain*, 'Eachan's son.' The name EACHAN means horseman or 'knight.' 'Don of Eachan.'

The surname KAIGHAN may possibly be the same name originally as KEIGEEN, as a contraction of *Mac Taidhgin* or *Mac Ædhagain* (see Keigeen), or even from *Mac Cahain* (see Cain). It is remarkable that KAIGHAN is confined to the north of the Island, and KEIGEEN to the south, the former being of much earlier occurrence than the latter.

† Four Mast., Vol. I., p. 479.

‡ This is in the British Museum copy of the Statutes only.

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Compare (Gaelic) MAC EACHAN, MC GACHAN.

These are common names on the adjacent coast of Galloway.

MAC HAUGHAN (?) [1417], MAC CAIGHEN [1422], MCCAGHEN [1511], KAIGHIN [1611], CAIGHAN [1643], KAIGHAN [1667], CAIGHIN [1745].

Michael, German (vc), Bride (c), Ballaugh (u), elsewhere (w).

KEIG, or KEGG, contracted from *Mac Taidhg*, 'Tadg's son.' TADG (modernised as TEAGUE) should be regarded as a proper name, although its meaning seems to be 'poet.' In Ireland the name is irrationally considered equivalent to Timothy.

'MAC TAIDHG who is lasting in battle front.'*

'Muircheartach MAC TAIDHG, slain,' A.D. 1159.†

'BALLYHEIGE, in Kerry, has its name from the family of O'TEIGE, its full Irish name being BAILE-UI-THADG.'‡

Compare (Irish) MAC TEIGE, MAC KEAGUE, MAC KAIGE (Gaelic) MAC CAIG.

MAC KYG [1408], MAC KEG [1511], KEAGE]1623], KEGG [1630], KEIGE [1653], KEIGG [1684[, KEIG [1697].

Jurby, Lezayre, Malew, Santon, Rushen (c) elsewhere (u).

KEIGEEN, or KEGEEN, contracted from *Mac Taidhgin*. The name TAIDHGIN, 'little Tadhg's son,' being a diminutive of TADHG.

KEIGEEN may perhaps be contracted from *Mac Egan*, which is itself a contraction of *Mac Ædhagain*. The name ÆDHAGAN, a diminutive of ÆDH, may be rendered 'the little fiery warrior.' (See Kaighan.)

'Mcelisa Roe MAC EGAN, the most learned man in Ireland, in Law and Judicature, died' A.D. 1317.§

Mageoghan, in his version of the Annals of Cloumacnoise, gives this entry—

'Mogleissa Roe MAC KEIGAN, the best learned in Ireland in the Brehon Lawe.'

The MAC EGANS were hereditary Brehons and professors of the old Irish laws. They compiled the

* O'Dubhagain, p. 12.
† Four Mast., Vol. II., p. 1134.
‡ Joyce, 4th Edition, p. 349.
§ Four Mast., Vol. III., p. 517.

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vellum MS. called *Leabhar Breac*, or 'Speckled book,' the most remarkable repertory of ancient Irish ecclesiastical affairs.

Compare (Irish) KEEGAN.

KEGEEN [1697], KEIGEEN [1715].

Rushen (c), Malew, Patrick (u), elsewhere (w).

QUARRY, contracted from MAC GUAIRE, 'Guaire's son.'

'GUAIRE fled' at 'the battle of Carn Conaill, fought on Whit Sunday,' A.D. 646.*

Compare (Gaelic) MAC QUARRIE.

It is a very uncommon name in the Isle of Mann.

MAC QUARRES [1504], MAC WHARRES [1511], QUARRY [1684].

QUINE, contracted from *Mac Coinn*, or *Mac Cuinn*, 'Conn's son' (*Conn*, 'counsel.') 'CONN, of the hundred fights,' was one of Ireland's greatest legendary heroes.

'MAC CUINN, son of Donnghaile, royal heir of Teathbha, died,' A.D. 1027.†

A.D. 1403, 'The king, to all, to whom, &c., greeting, Know that we have conceded of our especial grace, to LUKE MAC QUYN of the Island of Mann, scholar, certain alms called particles in the Island aforesaid, and which were given, confirmed, and conceded perpetually to the scholars by our predecessors, former Kings of England . . .'‡

Compare (Irish) QUIN, O'QUIN.

MAC QUYN [1403], QUINE [1504], QUYN [1511].

Braddan, Marown, Maughold, German, Lonan (c), elsewhere (u).

QUINNEY, contracted from *Mac Connaidh*, 'Connadh's son.' (*Connaidh*, 'crafty,' is the adjectival form of *Conn*).§

Compare (Gaelic) MAC WHINNIE (Irish) MCWEENY.

QUINNYE [1429], MAC INAY(?) [1511], MAC QUINYE [1529], QUINEY [1652], QUINNEY [1692].

Santon (vc), Arbory (c), elsewhere (u).

* Chron. Scot., p. 91.
† Four Mast., Vol., II., p. 814.
‡ Manx Society, Vol. VII., p. 223.
§ By Manx speaking people this name is pronounced as if spelt KUNYAH.

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CAIN, or CAINE, contracted from *Mac Cathain*, 'Cathan's son.' This name may be rendered 'warrior' (*cath*, 'a battle.')

The O'CATHAINS, now O'KANES, were of the race of Eoghan, who was son of Niall of the Nine Hostages, Monarch of Ireland, who died A.D. 406.

'The race of EOGHAN of valiant arms,
Who have obtained the palm for greatness without fraud,
The acmè of the nobility of Erin.'*

'EOGHAN UA CATHAIN, abbot . . . died,' A.D. 980.†

Compare (Irish) KANE and O'KANE.

McKANE [1408], MAC CANN [1430], MAC CANE [1511], CAIN [1586], CANE [1601], CAINE [1609], CAYNE [1610].

Jurby, German (vc), Michael, Ballaugh, Braddan, Marown, Lezayre, Malew, Santon (c), elsewhere (u.)

CALLIN, contracted from *Mac Cathalain*, 'Cathalan's son' (*cathal*, 'valour.') MAC CATHALAIN is corrupted into CAHALLAN and CALLAN in Ireland, the latter being now the usual form.

'Maelcraeibhe UA CATHALAIN.'‡

Compare (Irish) CALLAN.

In some cases it may possibly be a contraction of MAC ALLEN, 'Allen's son.'

McALEYN [1511], CALLYNE [1601], CALLIN [1623].

German, Maughold, Malew (c), elsewhere (u).

KERMODE and CORMODE, contracted from *Mac Dermot*, a shortened form of *Mac Diarmid*, 'Diarmaid's son.'

'The fifth year of DIARMAID,' A.D. 544.§

'CATHAL MAC DERMOT, the son of Teige, Lord of Moylurg, and tower of the glory of Connaught died,' A.D. 1215.*

The MAC DIARMIDA or MAC DERMOTS were princes of Moylurg in Co. Roscommon. They split into three families, 'the head of whom was styled the MAC DERMOT, and the other two, who were tributary to him, were called

* O'Dubhagain, p. 21.
† Four Mast., Vol. II., p. 713.
‡ Four Mast., Vol. I., p. 565.
§ Four Mast., Vol. I., p. 183.
* Four Mast., Vol. III., p. 185.

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MAC DERMOT *Ruadh*, the Red, and Mac Dermot Gall, or the anglicised.'* It has been supposed that the Scandinavian ÞORMOÐR is an accommodation of DIARMAID. It may, however, be a distinct Scandinavian name containing the usual prefix ÞOR, though, as it is not found in the Sagas, probably not. We find in the History of Olave the Black, King of Mann, from the Flateyan MS., under date A.D. 1229, that 'when Ottar Snakoll, Paul Balkaison, and Ungi Paulson heard this, they sailed southwards to Sky, and found in Westerfiord THORKEL THOMODSON, whom they fought and killed, with two of his sons, but his third son THORMOD escaped by leaping into a boat, which floated alongside of a vessel, and fled to Scotland, but was lost on the passage.'† It seems probable that, considering the forms which KERMODE has always taken in the Isle of Mann, that it came to us through the Scandinavians, though originally of Celtic origin.

Compare (Gaelic and Irish) MAC DERMOT.

KERMODE is much commoner than CORMODE.

MAC KERMOTT [1430], MAC CORMOT, MAC GERMOT, [1511], KERMOD [1586], KYRMOD, CORMOD [1601], CORMODE [1656], KERMOTT [1611], KERMODE [1694].

Andreas (vc), Jurby, German, Ballaugh, Lezayre, Marown, Rushen, Lonan (c), elsewhere (u).

CONNELLY, contracted from *Mac Conghalaigh*, 'Conghalad's son,' (*Congal*, 'a conflict.')

'Donnchadh, son of Donnchadh Ua CONGHALAIGH, royal heir of Ireland was slain,' A.D. 1016.‡

It is a very common name in Ireland, but is scarcely found in the Isle of Mann now, though formerly common in Jurby.

CANNELL, from *Mac Conaill*, 'Connall's son,' though it may sometimes be a contraction of *Mac Domhnaill*, 'Domhnall's son.' '*Domnhall* is a diminutive of the root *dom=dominus*, 'a lord or master.' The d by aspiration is often omitted in sound, which has

* O'Donovan Introduction, p. 20.
† Manx Society, Vol. IV., p. 44.
‡ Four Mast., Vol. II., p. 791.

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given rise to the family name MAC CONNELL, now common in ULSTER.'* The confusion between MAC CONNELL and MAC DONNELL may have been promoted by the fact that Connall was actually the name of an ancestor of the O'Donnell family.

'CONNALL, Gulban, son of Niall of the Nine Hostages (from whom are descended the CINEL-CONAILL) was slain.'†

The Scotch clan of MAC DONALD derive their name from DONALD, eldest son of Reginald, second son of the celebrated Somerled of Argyle, and king of the Isles.

Compare (Irish) CONNELL (Gaelic) MAC DONALD, Mc WHANNEL.

The name CANNELL is peculiar to the Isle of Mann.

CANNELL [1606], CANNEL [1615], CONNIL [1623], CANNAL [1655]

Michael, German (vc), Jurby, Braddan, Ballaugh, Marown, Andreas, Rushen, Lonan (c), elsewhere (u)

CONILT and CONILL (extinct) probably merely forms of CANNELL.

CONYLT, McCONYLT, HONYLT, McHONYLT, and McGIL HONYLT [1511], COWNILT [1649], COONYLT [1652], CONILT 1659], CONILL [1660], QUOONILL [1654], COONILL, [1661].

It was formerly common in Maughold, but disappeared early in the 18th century.

KENNAUGH, contracted from *Mac Cainneach*, 'Cainneach's son,' (*Cainneach*, 'devout' or 'chaste.')

'CAINNECH, of Achadh Bo. born,' A.D. 516.‡

He was a Saint who died, A.D. 598.

This name is peculiar to the Isle of Mann.

Compare (Irish) McKENNA.

MAC KENNEAGH, KENEAGH [1511], KENEAIGH [1636], KENNAUGH [1668], KENNAGH [1676], KENNIAGH [1697], KENAGH, [1714].

It is almost confined to the parish of German.

German (vc) Michael, Santon (u). Scarcely found elsewhere.

* MS. letter from Dr. Joyce.
† Four Mast., Vol. I., p. 147.
‡ Chron. Scot., p. 539.

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KANEEN, contracted from *Mac Cianain*, 'Cianan's son,' (*Cianan* is a diminutive of *Cian*, which is itself a diminutive of *ci*, 'to weep.')

'CIANAN, Bishop of Doimhliag died,' A.D. 488.*

Compare (Irish) KEENAN (Gaelic) MAC KINNON.

KYNYNE [1422], KENEEN [1666], KENEN [1676], CANEEN [1729], KANEEN [1740], KENAN [1783].

A purely Manx name.

It is almost confined to the parishes of Andreas and Jurby.

Andreas (vc), Jurby (c), elsewhere (u).

KNEEN, probably also a contraction of *Mac Cianain*. In our early documents it seems to be confused with NEVYN or NEVYNE. Andrew John NEVYN is one of the 24 Keys in 1417, while Jenkin M'NYNE in 1429 is called Jenkine MAC NEVYNE in 1430. If it is a corruption of NEVYN, which is common in Scotland at the present day in the form NIVEN, it will have quite a different origin: from (Gaelic) *Naomh*, 'a saint.'

It is a purely Manx name.

MAC NYNE [1429], KNEENE [1504], KNEEN [1598].

Bride (vc), Ballaugh, Marown, Andreas, Lezayre, German, Santon, Rushen (c), elsewhere (u).

DOUGHERTY, originally *O'Dochartaigh*, 'Dochartach's descendant' (*Dochartach*, 'stern.')

'Donnall O'DOCHARTAIGH, lord of the territory of Kinel-Enda and Ard Mire, died,' A.D. 1119.†

The name is almost confined to the parishes of Andreas and Jurby, and is now very uncommon everywhere in the Isle of Mann. In Ireland it is very common.

DAUGHERDY [1630], DOUGHERTY [1666].

Andreas, Jurby (formerly c).

KNEAL and KNEALE, contracted from *Mac Niall*, 'Niall's son.' This is a name of Celtic origin, meaning champion, but it was adopted by the Scandinavians

* Four Mast., Vol. I., p. 153.
† Four Mast., Vol. II., p. 1009.

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at a very early period, and largely used by them. 'NJÁLL, m. a pr. name (from the Gaelic), Landnámabok.'*

It has been a famous name in Celtic history from the time of NIALL of the Nine Hostages, who reigned over Ireland from 384 to 411 A.D., to that of Hugh O'NEIL, Earl of Tyrone, in Queen Elizabeth's time. The Egilla Saga says that one NIAL, or NEIL, was King of Mann, in A.D. 914. The Flateyan MS. mentions 'Thorkel, the son of NEIL,' in 1229.

Compare (Irish and Gaelic) McNIEL and McNEAL. (Scandinavian) NIELSEN and NILSSON. (English) NELSON (which see.)

McNELLE [1408], MAC NEYLL [1430], MAC NELE [1511], MAC NEALLE [1521], KNEAL [1598], KNEALE [1666].

It is much commoner in the North than in the South of the Island.

Andreas, Bride (vc), Jurby, Maughold. Lonan, Patrick, Ballaugh, Lezayre, German, Santon, Michael (c), elsewhere (u).

NELSON is probably in the Isle of Mann a translation of MAC NIAL. It is found chiefly in the Southern parishes, where KNEALE is uncommon.

NEALSON [1430], NELSSON [1511], NELSON [1653].

Rushen, Malew (c), elsewhere (u).

KELLY, contracted from *Mac Ceallaigh*, 'Ceallach's son' (*ceallach*, 'war, strife.')

'Death of Ceallach, son of Maelcobba in the Brugh.' A.D. 654.†

'CEALLACH, Joint Monarch of Ireland, died,' A.D. 656.‡

The name is as common in the Isle of Mann as it is in Ireland. Connell Mageoghan, who translated the Annals of Clonmacnoise in 1627, gives the following account of the O'KELLY's, under A.D. 778, 'Though the O'KELLY's are so common everywhere that it is unknown whether the dispersed parties in Ireland of them be of the families of O'KELLY, of Connaught, or Brey, . . .

* Cleasby and Vigfusson, p. 456.

† Chron. Scot., p. 95.

‡ Four Mast., Vol. I., p. 269.

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so as scarce there is a few parishes in the Kingdom, but hath some one or other of these Kelly's."§

McHELLY [1417], McKELLY [1429], MAC HELLIE [1430], KELLYE [1601], KELLY [1605], KELLEY [1628].

Braddan, Marown, Michael, German (vc), elsewhere (c), except in Maughold and Lezayre.

KILLEY, originally *Mac Gilla Ceallaigh*, anglicised in Ireland into *Mac Killey Kelly* and *Killy Kelly*. The MAC and the KELLY have been dropped leaving KILLEY, which is identical in meaning with GILL (see Gill.) (Gaelic *Guilley*, Irish *Giolla*, 'a servant.') Indeed, in the Isle of Mann formerly the same person was called GILL and KILLEY indifferently.

'The Clan of MAC GJLLA CEALLAIGH, the honourable.'*

The name is of late introduction, and is purely Manx.

KILLIE [1610], KILLEY [1651], KILLY [1704].

Maughold, Lonan, Onchan, Malew, German (c), elsewhere (u).

QUILLIN, contracted from *Mac Cuilen*, 'Cuilen's son,' (*Cuileann*, 'a whelp.')

'CUILEN, son of Cearbhatt slain,' A.D. 884.†

'ADHUC MAC GUILLIN was slain,' A.D. 1355.‡

'The MAC QUILLANS of the Ronte, Co. Antrim, are said to have been originally Welsh or Anglo-Normans Quasi, MAC or AP LLEWELLIN,'§ but this does not appear likely.

MAC WILLINE [1429], O'QUYLLAN and QUELEN [1511], QUILLINE [1654], QUEILIN [1657], QUILLIN, [1659], QUILLEN [1682].

It was formerly common in Arbory, but is now rare.

MOORE, contracted from *O'Mordha*, 'Mordha's descendant.' (*Mordha* is derived from *mór*, 'great.')

'AIMERGIN UA MORDHA,' A.D. 1026.*

§ O'Donovan Notes, pp. 2-3.
* O'Dubhagain, p. 67.
† Four Mast., Vol. I., p. 537.
‡ Four Mast. Vol. III., p. 609.
§ O'Donovan, p. 23.
* Four Mast., Vol. II., p. 811.

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O'MORDHA is anglicised O'MORE and MORE, which has now usually become MOORE. The O'MORE's were a powerful sept in Ireland.

'JENKIN MOORE, Deemster,' A.D. 1499.*

MOORE [1499], MORE [1511].

MORE is the usual form till the end of the 16th Century. It is a common name in Ireland, Scotland, and the North of England, as well as in the Isle of Mann.

Braddan, Santon, Malew, Arbory (vc), Ballaugh, Marown, Maughold, German, Bride, Rushen, Lonan, Patrick, Onchan (c), Michael, Andreas, Jurby (u).

KINLEY, contracted from *Mac Cinfaolaidh*, 'Cinfaoladh's son,' a name which may be translated 'wolfhead' (*cean*, 'head,' *faol*, 'wolf.')

'The first year of CEANNFAOLADH, son of Blathmac, in the Sovereignty of Ireland,' A.D. 670.†

Compare (Irish) McKNEELEY,‡ McKINLEY, McGINLEY, KINEELEY, and KENEALEY, (Gaelic) McKINLAY, KINLEY [1604].

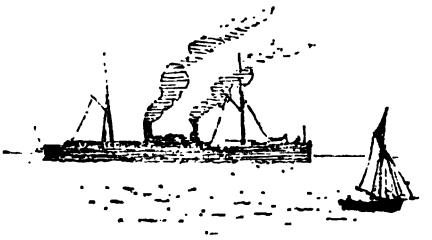
Ballaugh, Marown, Andreas, Lezayre, Malew, Santon Lonan (c), elsewhere (u).

* Statute Law Book, p. 6. This date, though given as 1419, is probably 1499.

† Four Mast., Vol. I., p. 281.

‡ Four Mast., Vol. I., p. 18, is given a full account of the curious legend of MAC KINEELEY, and his famous cow called *glasgaivlen*.

(TO BE CONTINUED.)



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MANX WORTHIES

THE REVEREND PHILIP MOORE

A.D. 1705—1783.

FOR HIS PART IN THE WORK OF TRANSLATING THE SCRIPTURES INTO MANX, PHILIP MOORE HAS ONE DEFINITE CLAIM TO A PLACE AMONG MANX WORTHIES. Beside this, what he was is more interesting than what he did. When he was in Kirk Marown, before he came to Douglas, he was under reproof from Bishop Wilson, for levity of conduct. The levity was described as culpable in the particular sense of being inconsistent with the gravity of demeanour to be expected from a clergyman. There were two charges. In the first case he had attempted to explode some ghost or buggane scare,—by stalking about St. Trinion's at midnight, so that somebody actually saw 'the buggane,' or 'ghost,' or whatever was said to be there. The people had their belief in the buggane confirmed, and then, much to their chagrin, exploded again, by finding that the 'unquestionable appearance' was the 'curate.' The second charge was of a more culpable kind, and, if proved, would have been, in the language of Lord

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Shaftesbury, 'simply abominable.' He was said to have written some sarcastic letter or letters in ridicule of his brother clergy. There actually was a letter, shown in confidence to somebody, who in confidence told somebody else; and in the usual way made a public affair of it. It was not so serious after all. But Bishop Wilson wrote a letter of remonstrance to the curate of Marown. An apology, or explanation, or something of the kind, appears to have been made; and so the affair completed. Philip Moore became remarkable rather for his absolute evenness of character than for utterances of a disturbing kind. At the same time in his letters there is a way of speaking that might be very effective in satire.

In connection with the translation of the Scriptures into Manx, some not quite familiar facts may be mentioned. Several distinguished persons in England were appealed to by Bishop Hildesley for assistance in money. Between these persons and Bishop Hildesley the Isle of Mann, at that time, was in a state of darkness quite pitiable, and the help in money was freely given. Meanwhile, there is evidence that among people of influence in the Isle of Mann, there was some actual opposition to the translation, and their opposition possibly arose from their desire that the English language should come into general use. The following are extracts from letters of Bishop Hildesley to the Rev. Philip Moore:—

BISHOP H——— TO P. MOORE, NOV. 4th, 1763.

". . . . In the towns (of the island) I have fear of affronting them with a language (Manx) they begin to be almost ashamed of."

*

BISHOP H——— TO P. MOORE, DEC. 3rd, 1763.

". . . . Has your assistant made a Manx sermon yet? if he has not 'tis fit he should; unless he is one of those geniuses of the south, (viz., Douglas and Castletown), who thinks the cultivation of that language unnecessary."

*

BISHOP H——— TO P. MOORE, DEC. 21st, 1763.

". . . . Let the native railers against Manx printing vent their remarks with as much wit and acrimony as they please; whilst our foreign (viz., English) friends go on to promote it."

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It should not be said, absolutely, that Bishop Hildesley looked on the Manx language as an interesting curiosity, and made a sentiment of its preservation and general use. But of this there was something in him,—enough to provoke the remark. Philip Moore is himself an illustration of the degree to which education was English at that time in the Isle of Mann.

He has left many letters; and all these well worth preserving. On an average there are two quotations from Latin authors in each letter. In all the letters together there are but two or three quotations of anything Manx, and these not of ballad, or proverb, or old saying, but single word expressions. And, in the same letter in which one of these Manx expressions occurs there is the following:—

REV. PHILIP MOORE TO BISHOP HILDESLEY, JAN. 21st, 1764.

". . . . I do not pretend to a profundity of skill in our language, but am only a plain Manxman."

The work of translating was shared by most of the contemporaneous clergymen of the Manx Church. Philip Moore had, as his share, The Psalms, and (probably) the four Gospels and Acts. Besides this, he *revised* the whole of the translations of the several parts of the Old Testament, made by the others, and in the case of the New Testament, he revised the later editions of it.

REV. P. MOORE TO DR. WALKER, MOFFAT, N.B., NOV. 14th, 1768.

". . . . In the reign of Charles II., Bishop Barrow established an Academy at Castletown, for the education of young men to serve the church; who receive their instruction from an academical professor, who is a M.A., from one of the Universities. There is a competent salary for the teacher, and a handsome exhibition for the three or four youths in the establishment. *There is also at Douglas, a benefaction from a gentleman lately deceased for the education of two candidates for the ministry.*"

*

REV. P. MOORE TO REV. THOS. BROUGHTON.

". . . . Let me not, however, arrogate the whole merit of this performance, which I could not so readily have accomplished, without the assistance of Mr. Kelly, a very ingenious young man, trained up for this service, and a candidate for holy orders, who has been from the first my adjutant in revising and correcting, and

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now transcribing, a fair copy of the whole Bible. He was also corrector of the press at Whitehaven."

This 'ingenious young man' was a native of the island, born at Algare, in Baldwin, and an exhibitioner in the Douglas Academy. He was Philip Moore's favourite pupil. Bishop Hildesley died before Mr. Kelly could be ordained. Bishop Richmond and Philip Moore were not on good terms. Either the Bishop would not ordain Philip Moore's pupil, or Philip Moore would not suffer his pupil to seek ordination from that Bishop. Mr. Kelly was ordained at Carlisle, where Philip Moore had connections by his marriage. This 'ingenious young man' became Episcopalian minister in Ayr, N.B., where he lived contemporaneous with another person, at that time obscure enough, but since then become somewhat famous, viz., the poet Burns. Mr. Kelly then became tutor to the family of Gordon, Marquis of Huntley; afterwards rector of Ardleigh, in Essex, and has since become commonly famous as Dr. Kelly, compiler of a Manx Dictionary. A few years ago, Mrs. Gordon Kelly, a daughter-in-law of his, gave a sum of £1,100, to be used in the furtherance of education in the place where her honoured father-in-law had been, and as a tribute to his memory. Naturally, this might be thought to be Douglas. But it was probably considered that Douglas had no establishment of an educational kind worthy to receive such a subsidy; or that Douglas had no educational wants to be supplied. The old Academy founded by Bishop Wilson (the old Douglas Grammar School of Philip Moore and Dr. Kelly, of Mr. Brown and Mr. Cannell) had died a natural death or had became merged in the ecclesiastical side. Thus £100 of Mrs. Gordon Kelly's benefaction went to found the Kelly Manx Prize at King William's College; and £1000 to found the Kelly exhibition from King William's College to one of the Universities.

* * * * * * * * * * *

Life in the Isle of Mann was an uneasy thing for Bishop Hildesley. He was weary of its isolation and monotony. He found fault with the Island for being insular. Besides, there were "contraband dealings;" and it was "a poor despised smuggling island." Many

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of his letters were written merely to relieve the tedium of life.

REV. PHILIP MOORE TO BISHOP H———, DEC. 17th, 1763.

". . . . To exculpate us of contraband dealings will not very easily be done, otherwise than by candidly owning the fact, so far as it is admissible; and then, by putting the saddle on the right horse, etc., etc. . . . . our people in the several parishes, who subsist not by smuggling, but by agriculture, handicraft trades and manual labour,—these may be proved to have as much religion as any people of their rank in any other part of the world. *These* are properly speaking *our people*."

*

BISHOP HILDESLEY TO REV. P. M———, FEB. 19th, 1768,

". . . . What *you* say of the moderation and gentleness of the Manx towards the distresses of unfortunate persons suffering shipwreck, I believe may be an observation just enough so far as respects *open violence*. But with regard to stealing the goods as well as the parts of a ship broken, I fancy that experience will show that we are no honester than other people."

*

REV. P. M——— TO BISHOP H———, SEPT. 12th, 1761.

". . . . A Guinea-man was shipwrecked here last Sunday evening, on St. Mary's Rock, in our bay. This misfortune is laid to the charge of 'our unreasonable discipline, and rigorous observance of the Lord's Day, in not permitting these *conscientious* people to set our porters to work; to set open our warehouses, and let them take in cargoes on that day!' And for this indulgence friend Gr——— is a most strenuous advocate; alleging necessity in opposition to the command of God; which I told him, they would better first get abolished by Act of Parliament, and then they might do what they would . . . 'These Guinea-traders imagine they may take the same liberties here, as on the coast of Africa.'"

• • • • • • • • • • •

The year 1777 was the third of the American war of Independence. American privateers—notably Paul Jones, who robbed the Earl of Selkirk's house on the Solway, and fired the shipping at Whitehaven—were on the coast. There was agitation in Ireland, by Grattan and others, which led to the independence of the Irish parliament in 1782. Philip Moore, a Conservative Manxman, took this view of the situation:—

REV. PHILIP MOORE TO MR. W. BLAKENEY, JAN. 3rd, 1777.

". . . . I have sent you a parcel of Dublin papers, new and old, to let you see what manner of spirit your countrymen (the Irish)

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are of—American to the blood and bone. I wonder what these Amalekites would be at? If you lose America, Ireland would soon be a poor pitiful province of France, and Great Britain too. There must be a superiority and a subordination somewhere; and where can it be better placed than where it is at present? If we but knew when we are well—but *that* foolish men never knew yet; and never will know ———."

*

REV. PHILIP MOORE TO MR. W. BLAKENEY, JULY 7th, 1777.

". . . . Be quiet and never mind these American Rovers—the likes of you and I have nothing to fear from the likes of them. Let the rich fat ransomers look to themselves. They that have nothing to lose, can nothing lose. Our friend at Andreas talks of being murdered in our beds. I wonder what should put that in his head. For these Buccanneers have murdered nothing, but a few ships—that I can hear of—they would much rather, I believe, meet with some of your Linnen fleet—for I fancy the poor devils, many of them, may want a shirt to their backs."

*

REV. PHILIP MOORE TO MR. DAN. CALLOW, ATTORNEY, JAN. 3rd, 1781.

"I have taken the liberty to send my niece a set of crockery ware." . . . . "A lucky thought!—if Catharine should ever happen at any time to give herself airs—of pouting, or frowning, or frumping, or snapping—Petruchio has nothing to do but deliberately to break a cup or a saucer from time to time, and occasionally as long as they may last, and my life for 't you'll not hear a wry mouthed word in a month, vive la Bagatelle."

Vive la bagatelle at 76!

JOHN QUINE, B.A.

Douglas Grammar School.

(CONCLUDED).

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THE LEGEND OF THE LHONDOO AND THE USHAG-REAISHT, OR THE BLACKBIRD AND THE MOUNTAIN-PLOVER

IT IS SAID that once upon a time the haunts of the LHONDOO were confined to the mountains, and those of the USHAG-REAISHT to the lowlands. One day, however, the two birds met on the border of their respective territories, and, after some conversation, it was arranged to change places for a while, the USHAG-REAISHT remaining in the mountains, till the LHONDOO should return. The LHONDOO finding the new quarters much more congenial than the old, conveniently forgot his promise to go back. Consequently the poor USHAG-REAISHT was left to bewail his folly in making the exchange, and has ever since been giving expression to his woes in the following plaintive and querulous pipe:—"LHONDOO VEL OO CHEET, VEL OO CHEET?" (Black-bird are you coming, are you coming?) The LHONDOO, now plump and flourishing, replies—"CHA-NEL DY BRAGH, CHA-NEL DY BRAGH!" (No never, no never!) The poor USHAG-REAISHT, shivering—"T'EH FEER FEAYR, T'EH FEER FEAYR!"* (It's very cold, it's very cold!)

* These words "T'EH FEER FEAYR" exactly represents the Plover's shrill and piteous whistle.

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MEMORANDUM ON THE ANTIQUITIES OF THE ISLE OF MANN, BY PROFESSOR W. BOYD DAWKINS, F.R.S.

*

IN accordance with his Excellency the Lieutenant-Governor's request, Professor Boyd Dawkins, F.R.S., has made the following able report on the Antiquities of the Isle of Mann, and the best means of preserving them :—

WOODHURST, FALLOWFIELD,
Manchester, 21st September, 1885.

SIR,—

Introductory. Having been requested by your Excellency to inquire into the question of the Antiquities of the Isle of Mann, and after having examined a large number of them under the able guidance of the Rev. E. B. Savage, I beg to present the following Memorandum :—

Value of Remains. 1. The ancient Kingdom of Mann has long been known to contain large and varied series of remains which are worthy of being preserved and recorded, not merely for the sake of their great local interest, but on account also of the light which they throw on early Christian art, and on the complicated and little known relation of the Northmen to the Celtic population of the British Isles. This may, in my opinion, be done at a very small expense, and to the great and lasting advantage of the Manx people, and of the students of the ancient history of North-Western Europe.

The principal objects to be aimed at. 2. The principal objects to be aimed at are: (*a*) the existing remains; (*b*) the record of those which now exist, and of those which either have disappeared, or are now disappearing by the action of the weather, by the progress of cultivation, and by wanton mischief; (*c*) and lastly, the record of the old Manx place-names.

The Preservation of the existing remains. (a) Runic Crosses. 3*a*. The Runic Crosses which are exposed to the weather are more or less rapidly being destroyed, and should as far as can be, removed from suitable places into the parish churches, and pieced together where it is necessary. If some steps be not taken to protect them from the action of the weather, and from wanton mischief, an important portion of the materials for working out the ancient history of the Isle of Mann will be destroyed; one at Jurby, for example, has been converted into a gatepost, and one at Braddan is used as a stile, others have been carried out of the Island by visitors, others have been used as building materials in the modern churches. One disappeared as late as the building of Bride Church, within the last ten or twelve years. They should not be removed from the parish churches, church yards, and village greens, into one central

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museum, because they form a part of the history of each parish. Those which are in private hands and cannot be restored to their proper churches, should be collected together in a museum, and preserved in the Island. It may be noted that these crosses throw a flood of light on the early Christianity in the Island, and form a part of a group of monuments widely scattered over North-Western Europe.

(b) Pre-historic and Non-historic Remains.

3*b*. There is a large and important group of remains in the Island, which in the main stand apart from written history, but which reveal the unwritten history of the Island in very remote times. They consist of habitations, camps, places of assembly, and of tombs. They lie scattered over the surface of the country, generally in relation to the streams and the coast, and in no relation to the existing roads. They are for the most part unrecorded, and, in some cases, incorrectly represented in the Ordnance Maps. Hitherto they have been protected by the current superstitions, but these are rapidly vanishing away, leaving them without protection. They are at present being destroyed needlessly, and in some cases merely for the sake of destroying them. The allignments, for instance, in the wood behind the New Church at Braddan, have recently been injured by some of the upright stones having been thrown down, and thus an interesting national Manx monument has been seriously damaged.

To be preserved by an Act of the Legislature.

4. Some of the prehistoric and non-historic remains in the Island should be carefully preserved from destruction, such, for example, as the Braddan allignments. This might be done in the Island, as it has already been done in England, Scotland, and Ireland, by the selection of the most important of them by a competent authority and by their periodic inspection under some such Act of the Manx Legislature as "The Ancient Monuments' Act" of 1882 (45, 46 Victoria ch. 73). The Island in which the prehistoric remains are more numerous than in any other equal area of the British Isles is the only portion left unprotected.

The recording of the Antiquities.

5. It is very desirable that no time be lost in accurately recording everything that can be gathered concerning the antiquities of the Island, and more especially those which have hitherto escaped notice, and which are rapidly being swept away, such for example as:

Hut circles and other habitations;
Ancient camps and ramparts;
Stone circles, standing stones;
Burial places, Tunnuli, Cairns, Cists.

The most prominent antiquities, such as the Ecclesiastic Buildings and the Runic Crosses, should also be looked to, although the need for a record in their case is not so pressing. Isolated finds, too, of implements and weapons should also be noted and collected in a Museum.

The Marking of the Localities on the 25-inch Ordnance Map.

6. The localities of all these things should be accurately marked on the 25-inch ordnance map. As an illustration of the kind of work which may be done the result of a survey of one of the slopes of Snaefell is appended to this memorandum. None of the remains there represented are to be found on the 25-inch ordnance maps. A

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survey of this kind carried out throughout the Island would show the ancient centres of population, and reveal a good deal of what may be termed the prehistoric history of the Manx people. Such a survey might be carried out by the voluntary effort of those competent to undertake it, at the trifling cost of the maps and of the small sums of money paid to shepherds, etc., for discovering localities and collecting information generally. The maps should be deposited in the Government Office, or in the Museum.

The Old Manx Place-Names should be recorded on the 25-inch Ordnance Maps.

7. The record of the old Manx names for fields, bits of fields, rivers, &c., which has been begun by *The Isle of Mann Natural History and Antiquarian Society*, should be carried on without delay, because the memory of these things is fast dying away. With the death of every old Manx inhabitant some local knowledge of the Island is lost to the world. The Ordnance Maps give no information as to the names, although the old fields are both numbered and marked. To obtain this information the 25-inch maps should be distributed throughout the Island and the information collected in each parish by voluntary effort. The resultant maps should be placed among the Government records, and would be valuable not only from the historical but also from the legal point of view. The cost of doing this would be little more than the cost of the maps.

In close connection with the place-names is the folk-lore, which is rapidly disappearing. It is well worthy of being collected, before it disappears as completely as it has disappeared from Wales.

The Publication of the record.

8. The publication of the record of the prehistoric and non-historic antiquities (which need not be very costly) would be very creditable to the Manx Government, which by so doing would be the first in Europe to follow the admirable example of the United States. *The Manx Society*, which has already done so much for Manx history, and the contributors to *The Manx Note Book*, a young and valuable publication, will doubtless carry on their work on the historic antiquities and the documents. If this scheme be carried out the whole of the history of an Island, which is of singular and fascinating interest, will be covered from the earliest times, and the Manx people will have in their hands a more complete record of their own country than that of any other country in Europe.

I am, your Excellency's obedt. Servant,

W. BOYD DAWKINS.

To his Excellency the Lieutenant-Governor of the Isle of Mann.

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NOTES · 1885

THE only ANTIQUARIAN discoveries during the past year have been the Urn at Ballaseyr, Andreas, referred to at page 48, and the tumuli on the western slope of Snaefell mentioned by Professor Boyd Dawkins in his able report at page 38. We intend giving a full account of these in a future number.

We are pleased to learn that bills for the Protection of our Antiquities, and, what is even more urgently needed, of our Wild Birds, are now before the legislature.

A remarkable Runic Calendar of the early part of the 15th Century was purchased at the Ellis Sale by Mr. Bernard Quaritch, the well-known Antiquarian bookseller, who now offers it for £21. It is engraved on eight wooden staves, each measuring 5in. by 1¼in. The arms of the Isle of Mann are engraved on the first tablet, which would seem to point to its Manx origin.

The summer season of 1885, though spoiled by a wet, cold, and stormy September, has been a decidedly fine one on the whole, as is shown by the fact that more sunshine has been registered than during any previous season since such observations have been recorded. July was a remarkably fine month, while June and August were also fine, though rather cold. The temperature was slightly, and the rainfall considerably, below the mean.

The Isle of Mann is to have a distinct section at the forthcoming International Exhibition of Navigation, Travelling, Commerce, and Manufactures, at Liverpool.

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THE AGRICULTURAL out-look, at the present time, is anything but encouraging. Crops, as a rule, are light, and we fear will hardly prove to be a fair average. The harvest was a very protracted one, and, by reason of the broken weather, a considerable proportion of the corn was gathered in an indifferent condition. Prices are very low, both for produce and stock, and we doubt if some of our oldest Agriculturists have ever before known grain and cattle to change hands at the low prices now quoted. Fodder, especially in the north of the Island is scarce, and the root crop, in the same district, is nothing like an average. Stock is bringing very little money in the market, and many a beast, after a summer's run in good grass, has realized a very slight advance on cost price. The price of Manx grain rule still lower this season than last. Wheat especially is cheap, while oats and barley are

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being disposed of at prices that cannot be considered remunerative to the grower.

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THE FISHING SEASON has been a very poor one. The value of herrings caught at home, and at the Shetland Islands amounted to about £39,000; the value of mackerel caught on the south and west coasts of Ireland, from February to June, to about £41,000, or £80,000 in all, while the value in an average season would amount to about £100,000.

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THE only ARCHITECTURAL work of importance which has been completed during the year, is Braddan New Church which has at last received the addition of a Spire. The church itself was finished in 1874, but, owing to lack of funds, it was not till the summer of 1876, that it was consecrated by the late Bishop of Lichfield (Bishop Selwyn). In 1883, the tower was commenced, and both that and the spire were completed by the spring of this year. The style of the church is that of the 13th century. The nave, which has four bays, is 65ft. long, and 22ft. wide. At the west-end are three large lancet windows, and on each side, over the arches dividing it from the aisles are four three-light windows forming a clerestory. The aisles (12ft. 6in. wide) are each lit by three short single-light windows, and at the west-end by a window of two lights. From the floor to the ridge of the roof is 53ft. The chancel which is apsidal is 36ft. long, and of the same width as the nave. It is lighted by seven three-light windows of considerable size. On the north side of the chancel is a transept, about 20ft. by 14ft., with a four-light window on the north side, and a two-light window on the east. In the corner, at the junction of the apse and transept, is a circular staircase leading up to the chancel from the vestry, which is situated beneath the apse. The principal entrance to the church is by a porch, on the south side near the west end; there is also another entrance on the north side, at the east end of the aisle. On the south side of the chancel, at the end of the south aisle, and opposite the transept is the tower which is of three stages, the first stage being used as the Organ Chamber, the second as a ringing chamber, and the third as a belfry. The top of the vane on the spire is 160 feet from the ground. The church is built externally of the local stone. The internal facing is of brick, and all the dressed stone, both inside and out is Bath. The roofs are of deal, covered with slates obtained from a quarry a few miles from Peel. The seats and stalls are also of deal. The church will accommodate 600 people, and the cost including tower and spire, was about £6000.

THE following Notes comprise Artistic and Literary work, either produced by Manxmen, or relating to the Isle of Mann:—

ARTISTIC:

Mr. J. W. Swinnerton's only finished work is a bronze portrait of Mrs. H. Bashington, exhibited in Manchester.

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Mr. Frederick Swinnerton has an oil painting, "A Street Scene in Segni, Italy," in the Simla Exhibition.

The Dudley Gallery Art Society has a picture by Mr. Edwin Ellis, "Spanish Head, Isle of Mann."

Mr. J. M. Nicholson's exhibits were "Douglas Market Place" (water-colour) in the Grosvenor Gallery; "Ricordò di Venezia" and "A Bit in Peel Harbour" (oil) in the Royal Institution, Manchester.

Mr. R. E. Morrison has exhibited the following oil paintings during the past year:—At the Spring Exhibition of the Glasgow Institute, "From the Sunny South;" at the Royal Academy, "A Visitor;" at the Royal Cambrian Academy, "A Fair Saxon;" at the Liverpool Autumn Exhibition, "Devotion," "Peel Harbour, Isle of Mann," and two portraits at the Institute of Painters in Oil; Piccadilly Winter Exhibition, "An Eastern Maiden;" also two water colours in the Glasgow Water Colour Institute, "Ancient Love," and "An Arab Sheik."

LITERARY:

"The Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation, collected by Richard Hakluyt, Preacher." Edited by Edmund Goldsmid, F.R.H.S. Vol. I., containing Northern Europe. Edinburgh: E. and G. Goldsmid, 1885. Notices of the Isle of Mann occur at pp. 33 and 37, and a quaint translation is given at pp. 65-80, from "The Chronicle of the Kings of Mann," extracted from Camden, which differs in many points from that of Professor Munch, published by the Manx Society in their 22nd Volume.

"Remarks on Ptolemy's Geography of the British Isles," by Henry Bradley, published by the Society of Antiquaries, contains a notice of the Geographical position of the Isle of Mann.

"Consumption: The Social and Geographical Causes conducing to its prevalence, illustrated by a Coloured Map, showing the Geographical Distribution of Consumption in the Isle of Mann, &c." By Alfred Haviland, M.R.C.S.E., &c. Douglas: J. Brown & Son, *Times* Buildings.

"The Titles and Powers of Governors of the Island: An Historic Inquiry," by Sir James Gell, H.M.'s Attorney-General for the Isle of Mann. Douglas: J. Brown & Son.

"Eighth Annual Report of the Registrar-General of Births, Deaths, Marriages, and Vaccinations, in the Isle of Mann, 1884." By Claude Cannell. Douglas: Peter Curphey, *Manx Sun* Office.

"Elfrica." By Mrs. Edmund Boger. A Novel, 3 Vols. London: Swan, Sonnenschein & Co. It is an historical romance of the twelfth century, telling of the wooing and winning of the Princess of Mona, by Sir John de Courcy.

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"The Shadow of a Crime." By T. Hall Caine,* A Novel, 1 Vol., London: Chatto and Windus. This tale of life in the Cumbrian dales has been received with marked favour. The *Saturday Review* remarks that "it is a fine story finely told, full of rare humour, and rising to true and unaffected pathos." Such journals as the *Athenæum* and the *Academy* speak equally highly of it. Mr. Caine has also published a story of Manx Life, entitled "She's all the World to Me." It appeared first in a serial form in the *Liverpool Weekly Mercury*. It was then published by Messrs. Harper, of New York, and has been received by the American critics with a chorus of approbation. We understand that it will probably soon be published by an eminent London firm under the title of "Manxland: A Novel."

Mr. H. C. Davidson has, during 1885, contributed numerous stories to the London Magazines: of these the following are connected with the Isle of Mann:—In *Home Chimes*, "Under a Sunny Sky;" "Priscian Prim;" and "A Tontine of Two;" in *Belgravia*; "The Benaaishnee" and "The Three Card Trick;" in *Crystal Stories*, "A Drifting Cloud;" in *The Whitehall Review* "The Blanshire Bank Robbery;" and in *Household Words*, a short paper on "May Day in the Isle of Mann."

The September number of *The Magazine of Western History*, (U.S.A.,) contains a short biography, with an excellent portrait of Thomas Quayle, shipbuilder, of Cleveland, Ohio. It is an interesting account of a remarkable successful career. Mr. Quayle will, we trust, still live many years to enjoy the fruits of his toil.

We understand that the Natural History and Antiquarian Society intends publishing a resumé of its proceedings since its foundation, and that Mr. P. M. C. Kermode is preparing a comprehensive work on the Insular Runic Stones.

The Titles of the following MSS. relating to the Isle of Mann are inserted in the appendix to the fifth report of the Historical MSS. Commission, recently published. The MSS. referred to are in the library of Mr. Reginald Cholmondeley, of Condover Hall, Shropshire, and consist of collections made in the 18th century by William Cowper, of Chester, for the History and Antiquities of the Isle of Mann:—

(1). "1651, October 31st.—Copy of Articles between Sir Thomas Armstrong, &c. . . . and Col. Tho. Birch, &c. . . . touching the surrendering of the Castle Rushen and Peel Castle," (published by the Manx Society, Vol. XXVI., pp. 73-76.)

* We feel sure that a short sketch of Mr. Caine's career will prove interesting to his countrymen. His ancestors for generations have been simple mountain shepherd folk, Manx and Cumbrian, probably without education and certainly without property. His grandfather was a small farmer in Ballaugh. He was born in 1853, and spent his early life partly in the Isle of Mann, and partly in Liverpool, making frequent visits to Cumberland. He is now living in London, working chiefly as a novelist, but also as a journalist on the staffs of the *Academy* and *Athenæum*.

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"1733, January 23rd.—Bishop's Court. The (Bishop of) Sodor and Man to Dr. Cowper. A letter of two-and-a-half pages, with which he sent some collections for the History of the Isle of Man. A fragment pp. 82-125, Note Paper size, of a History and Chronicle of the Kings of Man. By Dr. Cowper." (Not published.)

(3). "1734, November 19th.—Manchester. Robert Thyer to William Cowper, Esq., at the Isle of Mann, 3 pp. about the History of the Isle of Man." (Not published.)

(4). "1751, December 24th.—A. B. to Wm. Cowper, Esq. Letter—Historical Catalogue of the Bishops of the Isle of Man. 'Some collections from others, and observations of my own, being a small sketch of the Isle of Man, wrote during the few days which I staid in that Island, July 1729.' (81 pp. small quarto." Not published.)

(5). "A Tract of 96 pp. (pp. 1 and 2 are absent) by Hend. Toren, giving an account of transactions during his stay in the Island. It relates to a quarrel between Bishop Wilson and Governor Horne about a slander on Mrs. Hendricks, wife of an innkeeper, and other cases, which led to quarrels between the Bishop and Governor." (Not published.)

6). "Quarto paper, 18th century. James, Earl of Derby's letter to Ireton . . . His devotions, &c. . . ." (Published by the Chetham and Manx Societies.)

THE SCHOOL OF ART has a gradually increasing number of students since the new master, Mr. Robertson, entered upon his duties in January last. There are at present 23 day and 85 night students. We are pleased to observe that special advantages are now given to workmen, as architectural drawing, building construction, and machine drawing are now taught in a separate class. The financial position of the School has also greatly improved. A very creditable exhibition of students' work, with a loan collection of pictures, and other objects of art was held in December. The success of this exhibition, as well as the general advance of the School, is largely due to the labours of Mr. John Boyd, the energetic secretary. Able lectures on Geology and Mechanics, in connection with the above Institution, were delivered by the Rev. John Quine and Mr. Cooper during the past year.

We append a statement of the subjects, sizes, prices, and purchasers of Mr. J. M. Nicholson's pictures disposed of at Mr. Abel Lewis's sale, on the 29th of September, as we believe it will be found interesting to our readers. The prices obtained, considering the general depression in trade, were on the whole satisfactory:—OIL PAINTINGS:—"Sam Quine's Corner, Douglas Harbour, and Shipping," 12in. x 20in., £28, Mr. Healis, West Bromwich; "Douglas Harbour and South Quay," 11½in. x 17½in. £28, Deemster Gill, Douglas; "Pulrose Meadows," 12in. x 21in. £17, Mr. J. J. Corlett, Douglas; "View in Sulby Glen," 8½in. x 5in. £3 15s., Mr J. M. Cruickshank, Ramsey; "Douglas Bay and

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Conister, with Burnt Mill Hill and Onchan Village in the distance," 7ft. x 3ft. £19, Mr. R. E. Parkinson, Douglas; "Douglas Harbour," 5in. x 9in. £12, Mr. J. T. Cowell, Douglas.—WATER COLOURS:—"Castle Rushen," 18in. x 12in. £17, "Road and Trees," 7½in. x 5in. £2 4s, Mr. R. E. Parkinson, Douglas; "Study of Boats in Douglas Bay," 6¾in. x 9½in. £2 15s, Mr. R. G. Hoyle, Farm Hill, Braddan; "Castletown, from Scarlett Rocks," 18in. x 12in. £14 1s. 6d, Mr. Spence, Douglas; "Peel Castle—Sunset," 6¾in. x 4¾in. £7 10s, "Peel Harbour and Shipping" 5¾in. x 3¾in. £12, "Old Mill with Cattle, Groudle Glen," 11½in. x 7½in. £10 10s, "Study of Wreck in Castletown Bay," 6¾in. x 4¾in. £6, "Sunrise, Douglas Bay with Boats," 6¾in. x 4¾in. £7, Mr. A. W. Moore, Cronkbourne, Braddan; "Tongue and Shipping, Douglas Harbour," 14¾in. x 10¾in. £26, Miss Gell, Douglas; "Study of Boat in Douglas Bay," 11in. x 9in. £2 7s. 6d, Mr. J. R. Cowell, Ramsey; "Douglas Head Lighthouse and Boats," 27in. x 18½in. £32, Mr. John Crellin, Douglas; "Peel Castle with Shipping," 18in. x 12in. £37, "Douglas Bay with Shipping," 18in. x 12in. £25, Rev. T. Talbot, Douglas; "Peel Castle and Shore, Evening, with Boat and Figures," 10in x 5in. £14 10s., Mr. J. A. Brown, Douglas; "Douglas Head and Bay, with South-west Gale," 10in. x 5in., £12, Mr. Hortiguela, Douglas; "Study on Douglas Shore," 14in. x 10in. £3 5s., "Breaking Waves," 14in. x 10in. £4 2s. 6d., "Pulrose Dam," 7in. x 5in. £3, "Sunrise—Douglas from Battery Pier," 22in x 11in. £35, "Peel Castle and Bay, with Figures and Boats landing Herrings," 14in. x 7½in. £27, "The Gambler," 7in. x 5in. £4 10s., "Winter Study of Loch Promenade, Douglas," 7in. x 5in. £6 10s. Mr. Healis, West Bromwich; "Peel Castle and Harbour," 17½in. x 11½in. £40, "Market Place, Verona," 9½in. x 19½in. £50, "Sunrise—in Douglas Bay, showing Conister." 20in. x 12in. £36, Deemster Gill, Douglas; "Old Mill and River," 9in. x 5in. £5 5s., "Rhenass Waterfall," 8½in. x 11in. £9, Mr. J. T. Cowell, Douglas; "Pulrose Meadows," 7in. x 5in. £4 2s. 6d., and companion picture of the same size, £1 17s. 6d., Mr. S. R. Newton, Douglas; "Peel Castle and Harbour," 17½in. x 11½in. £22, Mr. J. A. Mylrea, Douglas; "Sunrise in Douglas Bay," 8½in. x 5½in, £8 10s., "Pulrose Meadow and Trees," 6½in. x 4½in. £2 12s. 6d., His Excellency the Lieut.-Governor.

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THE following high honours have been obtained by pupils of King William's College during the past year:—Mr. W. H. Bragg, Scholar of Trinity College, and third Wrangler in the Mathematical Tripos of 1884, has been placed in the first class in the final part of that examination at Cambridge; Mr. C. H. Ward has been elected to the first open Scholarship, value £50 per annum, for Classics, at Corpus Christi College, Cambridge; Mr. M. Bellamy has been elected to a Foundation Scholarship for Mathematics, at Queen's College, Cambridge; Mr. H. F. Freeman has been elected to a Foundation Scholarship for Classics, at Queen's College, Cambridge; Mr. H. O. Cowen has been elected to the Taylor Bursary for Classics, Mathematics, and Literature, at Glasgow. The following have obtained honours at Cambridge:—Messrs. H. Baker, T. G. Morris, and T. A. Lace, in

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the Mathematical Tripos, and Mr. S. G. Collier in the Classical Tripos. At Oxford Mr. J. M. Walker has obtained honours for Classics, and Mr. H. L. Higgins for Natural Science. At Glasgow, Mr. B. S. Cowen has passed the M.B. and C.M. degrees with honours. Messrs. C. Leslie and R. K. Farrant were placed 11th and 17th respectively among the successful candidates for admission to the Royal Military Academy, at Woolwich.

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Obituary Notices.

PAUL HENRY LEECE, born 1809, died July 21st, 1885, buried in Kirk Braddan Cemetery, was the youngest son of John Leece, of Ballamona, Braddan. He was educated at the old School, at Ballakinnish, in the same parish, after which he was engaged in business in Douglas and Dublin. In 1840, on the death of the last of his elder brothers, he returned home to assist in the management of the estate to which he succeeded on his father's death in 1849. In 1851, he married Mary Burnet Ballantyne, and has issue three sons and two daughters. The Sheading of Middle elected him as one of its representatives in the House of Keys, on the 12th of March, 1872, and again on the 26th of March, 1881. During the last few years his health gradually failed, and consequently gave in his resignation to the Speaker of the Keys, in June, 1885, to the great regret both of his colleagues and his constituents. His death, which soon followed his resignation, was doubtless accelerated by the sad news of the drowning of his youngest son Frank, by the capsizing of a boat in the Mersey, on the 20th of June.

MICHAEL FINCH COSNAHAN, retired Commander, R.N., son of the late Deemster Cosnahan, died at Ramsgate, on the 15th of December, aged 95.

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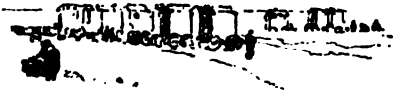
MEETINGS OF SOCIETIES

THE ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—A Meeting was held in the School-room, Kirk Michael, on the 5th of November, when one corresponding member and two ordinary members were duly elected. The President, Mr. P. M. C. Kermode, put before the meeting his list of Monumental Crosses and Slabs in the Isle of Mann, desiring to gain information as to any others that might be known to the members present. The Publication Committee presented their report, and were asked to continue their work. Some interesting conversation followed as to the work of collecting the place-names of the Island, and several valuable suggestions were made. General satisfaction was expressed at the introduction of the Museum and Ancient Monuments' Act in the Council.——A Meeting was held in S. Thomas' School, Douglas, on the 3rd of December, when one coresponding and three ordinary members were elected. A statement was made by the President concerning the Society's position and responsibility as a Corresponding Society of the "British Association for the Advancement of Science;" a paper by Mr. Alexander Ramsay, F.G.S., on "Phenological Stations," was also read and discussed, and it was decided to do, as a Society, what was possible to assist the scheme. A paper was read by the President giving a description of a Cinerary Urn, found at Ballaseyr, Andreas. Mr. Colquhoun exhibited an interesting collection of bird skins; and Mr. H. Clarke brought a long-eared bat, which was shot at Bride in September. It will be remembered that in THE MANX NOTE BOOK, Vol. I., page 121, Mr. Kermode mentioned that he had not seen one taken on the Island.



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THE MANX NOTE BOOK

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A·W·MOORE·M·A·

NUMBER 6

APRIL 1886

DOUGLAS

G. H. JOHNSON

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THE MANX NOTE BOOK: consisting of 48 or more pages, printed on Whatman's Vellum hand-made paper, is published Quarterly in January, April, July, and October. Annual Subscription, 10s., if prepaid, 9s.; or post free to the United Kingdom, Europe, United States, and Canada, 6d. extra; elsewhere 2s. 8d.

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NOTICES.

A PAPER on Manx Runes, by Canon Taylor, which was to have appeared in this Number, has been delayed by the writer's illness.

6s. will be given for Clean Copies of No. I. Vol. I., or copies of this Number will be given in exchange for the same, on application at the Publisher's Office.

THE Editor will guarantee the publication of the Four Numbers within the year, but not the punctual publication of each number.

ALL Communications must be authenticated by the Name and Address of the Writer, not necessarily for publication, but as a guarantee of good faith.

THE Loan of Old Documents, Newspapers, Memoranda of Noteworthy Facts, in any way connected with the Isle of Mann, and information concerning "Manx Worthies" and "Old Manx Families," will be acceptable. Nothing under these latter heads will be published without being submitted to their representatives if any.

THE MANX NOTE BOOK forms an excellent medium for Advertisements, which will be received by the Publisher, before the 1st of March, June, September, and December respectively. Scale of Charges, per each insertion:—One Page, £1; Half-page, 12s. Quarter-page, 6s. 6d.; Four Lines, 2s. 6d., 6d. per Line afterwards.

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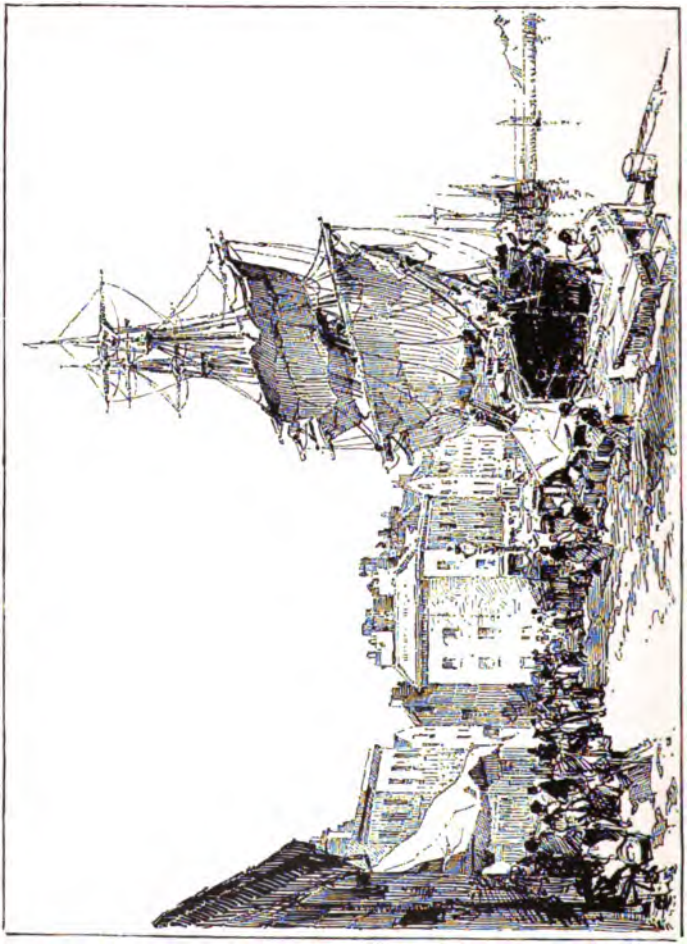

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MANX WORT

WILLIAM CUBBON

BY

WILLIAM CUBBON,

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THE MANX NOTE BOOK · APRIL 1886

MANX WORTHIES

WILLIAM CHRISTIAN (ILIAM DHOAN)

WILLIAM CHRISTIAN, OF RONALDSWAY, RECEIVER-GENERAL, POPULARLY KNOWN AS ILIAM DHOAN ("BROWN WILLIAM") WAS BORN ON THE 14TH OF APRIL, 1608. HIS FATHER, Deemster Ewan Christian, of Milntown, had been the most powerful and determined opponent of James Earl of Derby's endeavours to abolish the old feudal tenure of the straw, which was

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nominally a tenancy-at-will under the Lord, but practically equivalent to a freehold, and to replace it by leases for three lives. To enforce the Deemster's consent to his scheme the Earl threatened to support a claim of long standing on the Ronaldsway Estate by one John Corrin. This threat had the desired effect, as the Deemster, seeing the futility of further resistance, transferred the property in 1643 to his third son William, who accepted the new lease. In spite of the disgrace of his connection, Edward Christian, who was at this time confined in Peel Castle for treason, William was now received into favour, and in 1648 was appointed to the important office of Receiver-General. During the three following years Christian must have thoroughly gained the Earl's confidence, as when he left the Island in 1651 to join the Royalist forces,* he not only put him in command of the insular militia, but committed his Countess, the famous Charlotte de la Tremoille, to his care. It is exceedingly difficult to ascertain precisely what part Christian played in the subsequent transactions, as the only statements that remain to us are conflicting and obscure. We know that the Countess, on hearing that her husband was a prisoner, made proposals to Parliament for the surrender of the Island, in the hope of saving his life. These proposals were drawn up by Sir Philip Musgrave, the Governor, with the assistance of the House of Keys. They must, consequently, have been well known to a considerable number of the most influential Manxmen, who, smarting under the new land laws, would doubtless take the opportunity of forwarding their cause by impressing upon their followers that the Countess intended to save herself by sacrificing them. This being so we are not surprised to learn that on the same night on which the bearer of these proposals sailed, the insular militia under Christian's command, rose and seized all the forts, except Rushen and Peel. Burton, Musgrave's biographer, remarks that they plundered the Earl's property and illused all the English who fell into their hands. This statement, however, is uncorroborated. The Governor demanded an explanation of the rising

* He took part in the battle of Worcester, after which he was captured and beheaded at Bolton.

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from Christian, who replied that it was to procure the redress of certain grievances; and added that the Countess had sold the country into the hands of the Parliament. These grievances we know to have been connected with the Earl's new system of land tenure mentioned above, and there were also complaints of the free quarterage of troops upon the people. An agreement was then entered into between Christian and the Governor to defend the Island until satisfactory terms could be obtained, but, as both parties were negotiating with the Parliament, whose troops were now mustering for the capture of the Island, it was in reality a mere pretence for the sake of gaining time. We learn the proceedings of these troops from the account of "a gentleman that was an eye-witnesse, and present in the whole action," which was published in the "*Mercurius Politicus*," of November 13th, 1651. On the 20th of October, while Duckenfield's fleet "lay in Beaumorris harbour came in Major Fox, a Lancashire gentleman that had been long imprisoned by the Earl of Derby in the Isle of Mann, and with him one Mr. Brayden, the Countess's servant." This Major Fox, as it appears from Hugh More's deposition in 1662, had given William Christian a commission "to raise y^e^ contrey for y^e^ parliam^t^ against all opposers." Mr. Brayden was the bearer of the above mentioned proposals from the Countess. Early on the 25th the fleet of 44 vessels sailed, and the same afternoon "came to have a clear view of the Calve of Man, Castle Rushen, Darby Fort, Dowglas Fort, and almost the whole Island. We saw also the country people . . . both horse and foot . . . mustering up what strength they could ingage, which for ought we knew was against us." Then a storm arose and with some difficulty they "fetched Ramsey bay by 10 of the clock that night." The next day "about one in the morning, came one Hugh More, an Islander, employed by M^r^. Receiver Christian, and others the chief of the Island, to assure us we should have no opposition in landing, but might securely come under any of their forts, which hee said they had already taken possession of for us." On the 28th the troops landed and "laid siege to both the castles at once." On the 29th Christian was the bearer of a courteously worded letter

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from Colonel Duckenfield to the Countess, who was in Castle Rushen, calling upon her to surrender. This letter contained the words "the late Earl of Derby," which was the first intimation the Countess received of her husband's death. The unfortunate lady filled with rage and despair by these sad tidings replied in a manner more befitting a conqueror than one who was practically a prisoner. By the 31st, Duckenfield had got his siege guns into position; and the Countess, finding that she could not rely on the fidelity of her garrison, was pursuaded to arrange terms. It was agreed that Peel and Rushen Castles should be given up on the 3rd of November, that the property of the Countess should be at the Parliament's absolute disposal, but that she and her household should have permission to leave the Island. Seacombe, the Derby Historian, states that the Countess and her children were kept as prisoners in the Island until the Restoration, through Christian's malice. We know, however, from a newspaper entitled "*The Faithfull Scout*," published on the 12th of December, 1651, that "The Countesse hath been allowed £100 in Plate to bear her charges into England," and that her departure was only delayed by the difficulty of finding a suitable vessel. We have, besides, ample evidence from her own letters, dated from 1651 to 1660,* of her residence in London and Knowsley during that period. It is clear, at any rate, that Christian's actions during these proceedings had been satisfactory to the ruling powers, as the Journals of the House of Commons for December, 1651, contain a resolution to the effect that the Receiver, and his brother, the Deemster, "two of the ablest and honestest gentlemen in the Island," should be consulted with regard to the laws observed in the Isle of Mann. There is, however, a letter in the State Paper Office, under date July 16th, 1652, directed to Colonel Worsely, Major Wigan, and Captain Rigby "to appear as material witnesses in behalf of the Commonwealth against William Christian and John Sharples (Deputy Governor from 1636-39), who were residing in the Isle of Man at the time of the reducing thereof to the obedience of Parliament, and did then commit acts of

* "Lady of Lathom," published in London in 1869.

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delinquency against the Commonwealth."* The only explanation we can offer of this is that the above mentioned William Christian may have been the proprietor of Knock Rushen, brother of Captain Edward Christian, and a connection of his namesake Iliam Dhoan. This view is rendered highly probable by the fact that Christian continued to hold his office of Receiver, under Lord Fairfax, to whom the Lordship of the Island had been granted after Lord Derby's execution, and that he was appointed to the still more responsible office of Governor. The combination of these two offices must have given him a practically complete control of the insular finances; and such a position evidently proved too much for his integrity, for in 1658 we find that James Chaloner, who had been appointed Governor in that year, ordered his arrest on the charge of having misappropriated the revenues of the sequestrated Bishopric, which Fairfax intended to be used for the support of the Grammar Schools, and for the augmentation of the stipends of the poorer clergy. Christian, with his eldest son George, managed to escape to England, whereupon Chaloner sequestrated his estates and imprisoned his brother Deemster John Christian, for having aided and abetted his flight.

We hear nothing of Christian till at the Restoration he "went to London with many others to have a sight of my gracious King."* While there he was arrested upon an action of £20,000, and "clapped up in the Fleet, unto which action, I being a stranger, could give no bail, but was there kept nearly a whole year."†

Some months after his release, being assured that the Act of Indemnity secured him against all the legal consequences of his past political offences, he rashly returned to the Isle of Mann. He was at once arrested and imprisoned in Castle Rushen, by order of Charles Earl of Derby, who, on the 12th of September, 1662, issued a mandate ordering "all his Officers both Civil and Military in the Isle of Man," to proceed immediately against William Christian "for all his illegal actions

* The writer has not had access to the original document, but quotes from Cumming's "The Great Stanley," pp. 257-8.

† Dying Speech; Manx Society, Vol. VI., pp. 35-40.

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and rebellions on or before the year of our Lord, 1651."* Depositions were then taken on the 3rd, 4th, and 29th of October, evidently for the purpose of justifying the committal of Christian for treason. On the 13th of November Mr. Thomas Parre was examined, probably before the indicting jury, as the indictment was drawn on that day. His deposition, as well as the preceding ones were—apparently before the indicting jury was charged—laid before the Keys for their opinion as to whether or not they disclosed a case of treason on which Christian ought to be tried, or whether he could be sentenced "without quest," that is, without trial by jury, as was probably not infrequently done in former times in cases of treason. The House decided that the case fell within the compass of the Statute of 1422,† but that the prisoner was entitled to take his trial by jury. On the 26th of November a further deposition was made by Mr. William Qualtrough, of Kentraugh; probably merely to increase the amount of evidence. On the same day the Court of General Gaol Delivery was held, when Christian "refused and denied to come to abide the Law." The Deputy-Governor then demanded the law of the Deemsters. Deemster John Christian, and his son Edward, who acted as his deputy, seeing that William's fate was practically decided, had already sailed to England to implore the King to exercise his authority to save him. The remaining Deemster, Norris, then craved the advice and assistance of the 24 Keys, who declared that "the Law in this case§ deemes such a pson to be in y^e^ mercy of the Lord for life and goods." After this a most arbitrary act was committed by the Lord's order, *i.e.* the dismissal, by his authority, of seven of the Keys, and the appointment of others in their places. Probably, the seven deserved their removal, as they seemed to have been more or less connected with Christian's proceedings in 1651, but the

* It was an unusual proceeding for a Sovereign to issue special directions for a prosecution against a person by name. The writer is indebted to the learned Attorney-General, Sir James Gell, for guidance in the legal points of William Christian's case.

† To the effect that a traitor might be sentenced without quest "to be drawne with Horses, and after, hanged and headed."—Statute Law Book, p. 21.

‡ "In this case," i.e., in the case of refusing to plead. Christian thus made a fatal mistake in refusing to plead for he consequently subjected himself to the same punishment as if he had pleaded guilty or had been found guilty by a jury, and therefore, in the two so-called trials no evidence was taken for him, so that he was virtually condemned without trial.

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Lord had no legal right thus summarily to dismiss them, nor to fill up the vacancies; for the ancient mode of election was for the Keys to submit two names for each vacancy, of which the Lord, or Governor, chose one. As it happened, however, this illegal act had no effect on the case, which was a foregone conclusion when Christian refused to plead. In December, the question was again submitted to the Court, thus reconstituted, who unanimously confirmed their former decision. Excepting in the two points already noted (the special mandate for prosecution against Christian by name, and the summary removal of the seven Keys), the procedure in Christian's case seems to have been according to law. It is, however, difficult to understand why he was not brought into Court and required to plead guilty or not guilty at the bar. If he had then refused to plead, or stood mute, his conduct not being caused by the act of God, by the old law he would, undoubtedly, have been deemed guilty. Christian's refusal to appear or plead given in prison was thus considered the same as if it had been made at the bar of the Court. This may have been correct according to the procedure in those days, but now a prisoner is obliged to attend at the bar. Assuming, therefore, that his refusal to plead made in prison was as valid as if made at the bar of the Court, there can be no doubt of the legality of his conviction. It seems certain that if there had been a material flaw in the trial in this particular, it would have been made a point of before the Privy Council, but we do not hear of anything of the kind. On the same day on which the decision of the Court was given the Deputy-Governor ordered the Deemsters to pronounce sentence, stating at the same time that upon the "earnest peticon" of the prisoner's wife, and in "consideration of her very disconsolate condition," he thought fit to commute the punishment of hanging, drawing, and quartering, and to order that he be "shot to death, that thereupon his liffe may depart from his bodie." This sentence was carried out on the 2nd of January, 1662-3, at Hango Hill. An entry relating to the execution in the Parish Register of Malew states that "he died most penitently and most curragiously, made a good end, prayed earnestly, made an excellent speech, and next day was buried in the

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Chancel of Kirk Malew." A broadside purporting to be a copy of the speech referred to was printed in 1776. According to this document, which, whether authentic or not, is eloquent and dignified in style, and contains nothing inconsistent with any known facts, he protested against the charge of treason brought against him by "a prompted and threatened jury, a pretended Court of Justice, of which the greater part were by no means qualified." He appealed to those present to bear witness how unjust this accusation was, and that "the rising of the people in which he afterwards came to be engaged did not at all, or in the least degree, intend the prejudice or ruin of the Derby family." During Christian's imprisonment in Castle Rushen, he had addressed a petition to the King and Council, pleading that the proceedings taken against him by the Earl of Derby were a violation of the Act of Indemnity, and praying that his case might be heard before them. His petition did not reach London till a week after the execution. In ignorance of this event orders were sent to Lord Derby to produce his prisoner. Iliam Dhoan's sons, George and Ewan, presented petitions for redress, and, after some delay, the Earl, the Deemsters, and three other members of "the pretended Court of Justice," were brought before the King in Council, who decided that "the Act of General Pardon and Indemnity did and ought to be understood to extend to the Isle of Man." This decision is difficult to understand for "The Act of Indemnity applied to Treasons, &c., committed by virtue or colour of the authority of the existing Government of England, Scotland and Ireland, *and the Dominions and Territories thereto belonging;* and the Isle of Man is *not* a Dominion or Territory belonging to England, though it is a Dominion *of the Crown* of England;" also, "The Treasons, &c., referred to, must be considered as against the Crown of England. Persons in the Isle of Man might be guilty of Treason against the Lord of the Island independently of the Crown of England. If Christian was guilty at all, the charge against him was Treason against the Lord of the Island, not against the King of England."* The Privy Council

* Cumming, "The Great Stanley," p. 269. Opinion of Sir James Gell, Attorney-General.

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furthermore ordered that "intire restitution" be made of Christian's estate, and "to the end the guilt of that Bloud, which hath been unjustly spilt, may in some sort be expiated," the Deemsters "who decreed this violent death" should remain prisoners in the King's Bench "to receive condign punishment," while the others who had been summoned were discharged on giving security to appear when called upon. William Christian has been variously represented as a perjured traitor, or as a patriotic victim of a judicial murder, according to the sympathies of the writer. A more than local interest in his career has been aroused during the present century by the publication of Sir Walter Scott's "Peveril of the Peak,"* which evoked the inaccurate and prejudiced pamphlet entitled "Historial Notices of Edward and William Christian," by William Marsden. It is so difficult to judge impartially of actions committed during a period of revolution, and of which, moreover, we have but an imperfect record, that the present writer has confined himself to laying the facts as far as he could ascertain them, before his readers. Whatever his faults Christian undoubtedly suffered for the part he took in endeavouring to protect his countrymen's laws and liberties. It is this circumstance that has enlisted their sympathies in his favour, while the plaintive ballad† "*Baase Iliam Dhoan*"—"Brown William's Death," has invested his memory with the halo of a martyr.

A. W. MOORE.

* As there has been much misconception on the subject, it is perhaps worth mentioning that Sir Walter Scott states in his Introduction that the Edward Christian, who is represented as William's brother, and who plays an important part in the Novel, is a purely imaginary person. He has been confused by some with Captain Edward Christian of Loughmallo and Balla Killey, a connection of Iliam Dhoan's, who died a prisoner in Peel Castle in 1660.

† Portions of this Ballad were evidently not written till at least a century after Christian's death.

For genealogical particulars of William Christian, see "Manx Note Book," Vol. I., p. 17.

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MANX SURNAMES

*

SURNAMES DERIVED FROM PERSONAL NAMES OF PURELY NATIVE ORIGIN

*

CHAPTER II. PART II.

DUGGAN, contracted from *O'Dubhagain*, 'Dubhagan's descendant.' *Dubhagan* is a derivative of *Dubh*, 'black.'

O'DUBHAGAIN was the chief poet of O'Kelly, of Ibh Maine, and was the author of the Topographical poem called after him. He died in 1372.

DOGAN [1540], DUCKAN [1649], DUCCAN [1675], DUGGAN [1723].

This name is almost confined to the parish of Malew, where, at one time, it was very common. Now it is scarcely found anywhere in the Isle of Mann, though a common name in Ireland.

DOWAN [1680], (extinct) is of similar origin to Duggan, being from *Dubhan*, a derivative of *Dubh*, 'black.' St. DOWAN'S day is celebrated on the 11th of February.

Compare (Irish) DWANE, DOWNES, DOAN.

This name lingered in Andreas till the middle of the 18th century.

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CORKAN, contracted from *Mac Corcrain*, a corrupted form of *Mac Corcurain*, 'Corcuran's son.' (*corcur*, 'purple,')

'The Clann Ruainne, of the flowery roads,
A sweet, clear, smooth streamed territory,
MAG CORCRAIN is of this well peopled cantred
Of the white breasted brink of banquets.'*

'Cathasach Ua CORCRAIN,' A.D. 1045.†

Donagh Mac CORCRANE was one of O'Caroll's freeholders in 1576, when O'Caroll made his submission to Queen Elizabeth.

Compare (Irish CORCORAN, CORKAN.

CORCAN [1511], CORKINE [1521], CORKAN [1611], CORCHAN [1720].

It was never a very common name in the Isle of Mann.

Marown, German, Michael (c), elsewhere (u).

ALLEN, probably from *Alainn*, 'handsome.'

'Killing of Dor, son of Aedh ALLAN,'‡ A.D. 624.

The Stuarts were descended from the great Norman family of FITZ ALAN.

ALLAN, according to Train, was Governor of the Isle of Mann in A.D. 1274.

'ALAN of Wygeton has letters of presentation to the Church of St. Carber in Mann, vacant, and in the King's gift,'§ A.D. 1291.

ALLEN is not a common name in the Isle of Mann, being chiefly confined to the parishes of Maughold, Andreas, and Bride. Many of those bearing the name are probably descendants of the five successive vicars of Maughold, the first of whom came from Norfolk.

ALEYN [1511], ALAYNE [1540], ALLEN [1648].

CAVEEN, contracted from *Mac Caemhain*, 'Caemhin's son,' (*caeimh*, 'beautiful.')

'And the privilege of first drinking [at the banquet] was given to O'CAEMHAIN by O'Dowdha, and O'CAEMHAIN was not to drink until he had first presented it [the drink] to the poet, that is, to Mac Firbis.'*

* O'Huidhrin, p. 133.
† Four Mast., Vol. II., p. 849.
‡ Chron. Scot., p. 79.
§ Manx Society, Vol. VII., p. 113.
* Chron. Scot. Introduction, p. 13, being an extract from 'Tribes and Customs of Hy. Fiachrach,' p. 440.

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'O'KEVAN of Ui-Fiachrach flourished,' A.D. 876.*

Compare (Irish) KEEVAN.

It is an uncommon name in the Isle of Mann, being confined to Malew and Arbory.

CAVEENE [1649], CAVEEN [1662].

COWIN and COWEN, contracted from *Mac Eoghain*, which has been corrupted into *Mac Owen*. The name *Eoghan* is glossed by Cormac as meaning 'well-born,' and suggests the Latin (originally Greek) *Eugenius*.

The celebrated OWEN *More* was king of Munster, in the time of Conn of the hundred battles, whom he obliged to divide the whole of Ireland equally with him.

'MAC GILLA COWAN and a few of O'Connor's people were slain,' A.D. 1330.†

It is much commoner in the Isle of Mann than in Ireland and Scotland.

McCOWYN [1408], M'OWEN [1422], M'COWEN [1429], McCOWNE [1511], COWIN [1611], COWN [1651], COWEN [1685].

Bride, Lonan (vc), Braddan, German, Andreas, Malew, Patrick (c), elsewhere (u).

QUIRK, contracted from *Mac Cuirc*, 'Corc's son.' CORC was king of Munster early in the 5th century.

'Ceinnedigh O'CUIRC, Lord of Muscraighe, was slain,' A.D. 1043.‡

It is a common name in the South of Ireland.

McQUYRKE, QUYRKE [1511], QUEERKE [1601], QUIRK [1641].

Patrick (vc), Ballaugh, Malew, Braddan, Andreas, Maughold, Arbory, Santon, Rushen, Lonan (c), elsewhere (u).

CORRIN and CORRAN, contracted from *Mac Odhrain*, (contracted *Oran*,) 'Odhran's son,' (*Odar*, 'pale faced.') St. Patrick's charioteer was called ST. ODHRAN.

'ODHRAN, his charioteer, without blemish,' A.D. 447.§

Compare (Gaelic) MAC ORAN.

* Annals of Ulster.
† Four Mast., Vol. III., p. 547.
‡ Four Mast., Vol., I., p. 139.
§ Four Mast. Vol. I., p. 139.

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M'CORRANE [1422], M'CORRIN, CORRIN [1504], McCORRYN, McCORYN [1511], CORBAN [1611], CORRAN [1627], CORINE [1629].

Malew, Braddan, German (vc), Santon, Rushen, Arbory (c), elsewhere (u).

COROOIN, (pronounced Corrune) probably contracted from *O'Ciardubhain*, 'Ciardubhan's son.' (*Dubhan* means 'little dark (man),' and as *Ciar* also means 'dark colored'—*vide* Karran, it had probably lost its significance before *dubhan* was added.)

'Maenach Ua CIRDUBHAIN, successor of Mochta of Lughmadh died.'*

The Annals of Ulster in the same year call him O'CIERUVAN.

CIARDUBHAN has in Ireland been contracted into KIRWAN.

COROOIN may possibly be a contraction of *Mac Carrghamha*. 'This name is anglicised CARON by O'Flaherty, in his *Ogygia*, part iii, c. 85, and MAC CARRHON by Connell Mageoghan, who knew the tribe well. The name is now anglicised MAC CARROON.†

'MAG CARRGHAMHA is over their battalions of the stout and lordly chiefs.'‡

CORROWANE [1430], CAROWNE [1632], CAROONE [1644], CARROWNE [1646], COROIN [1651], CURUIN [1665], KEEROWNE [1669], CARROOIN [1709], COROOIN [1740].

Malew, Braddan, Lonan (c), elsewhere (u).

KARRAN, CARRAN, CARINE, a contraction of *Mac Ciarain*, 'Ciaran's son.' The name CIARAN (*Ciar*, mouse colored,) was borne by one of the twelve great saints of Ireland, after whom a large number of Irish children were formerly named.

'ST. CIARAN, son of the artificer, abbot of Chrain-mic-Nois, died on the ninth day of September, A.D. 548.'§

'MAC CIARAIN, airchinneach of Sord,' A.D. 1136.*

* Four Mast., Vol. II., p. 840.
† Four Mast., Note, Vol. III., p. 55.
‡ O'Dubhagain, p. 13.
§ Four Mast., Vol. I., p. 185.
* Do. Vol. II., p. 1053.

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This name may possibly be derived from *Mac Carrghamhna*. (See COROOIN).

It is probable that KARRAN has come to us through the Scandinavians, though, of course, they originally imported it from Ireland. KJARAN and KVARRAN are not uncommon in Iceland, and Scandinavians in Ireland took the name CUARAN,—hence its different form to MYLCHRAIN and CRAIN, which see.

"'The Book of Leinster' says that Gormlaith was likewise mother of the Norwegian-Irish King Amlaff CUARAN (Olaf KVARAN); whilst the Irish chronicler, Dugald Mac Firbis, mentions this same Olaf KVARAN as married to Sadhbh (Save), a daughter of Brian Boru."*

Compare (Irish) McCARRON, McCAROON, KERRINS, (Gaelic) McKERRON.

McCARRANE [1430], McCARREN [1504], KERRON [1507], McKERRON [1511], McKARRON [1540], McKERRAN [1540], McKARRAN [1570], KARRAN [1711], CARRAN [1648], CHARRAN [1680], CARRON [1691], CARINE [1729].

This last form is found chiefly in Marown, Arbory, and Malew, and is not common.

German, Marown (vc), Jurby, Malew, Arbory, Patrick, Lonan, Maughold (c), elsewhere (u).

MYLCHRAINE and MYLECHARANE (pronounced MOLLECARANE or MULCRANE), contracted from *Mac Giolla Ciarain*, 'Giolla Ciaran's son' (*Giolla Ciarian* Ciaran's servant). (See KARRAN and CRAINE.)

'Maclmuire MAC GILLACHIARAIN,' A.D. 1155.†

MYLECHARAINE, the miser of the Curragh, is the subject of one of the most popular ballads in the Manx language. The name is now less common than formerly, and is still chiefly found in the Curragh district.

McGILCRAYNE [1511], MACYLERAN [1673], McYLREAN [1688], McYLKIARRAINE [1689], McYLCARRANE [1696], MYLECHARAINE [1740], MYLCHRAINE [1766], MYLECHARANE [1782].

Jurby, Andreas, Lezayre, Ballaugh (c), elsewhere (u).

* Worsaae—The Danes and Northmen, p. 323.
† Four Mast., Vol. II., p. 1098.

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CRAIN and CRAINE, contracted from *Mac Ciarain*, 'Ciaran's son.' (See KARRAN and MYLCHRAINE).

It seems to be a purely Manx name, not being found elsewhere, except in the form CRANE, which has probably quite a different origin.

McCROYN [1408], McCROYNE [1417], McCRAINE [1422], MACCARRANE [1422], McCRAYNE [1504], CRAINE [1586], CRAIN [1607], CRAYNE [1638], CRANE, [1736].

German (vc), Jurby, Braddan, Andreas, Santon, Ballaugh, Lezayre (c), elsewhere (u).

QUIDDIE, MACQUIDDIE [1511], CUDDIE [1653], (extinct,) probably from *Mac Gilla Cuddy*, a shortened form of *Mac Gilla Mochuda*, ('St. Mochuda's servant's son.')

'ST. MOCHUDA, Bishop of Lismore and Abbot of Raithin died' A.D. 636.*

CUDDIE is found as late as 1680.

BRIDSON, contracted from *Bridgetson*, the anglicised form of *Mac Brighde*. The original name was MAC GIOLLA BRIGHDE ('Bridget's servant's son,') but the Giolla dropped out at a comparatively early date. ST. BRIDGET, Abbess of Kildare, born about A.D. 450, was the most highly venerated of the Irish female saints, and, consequently, many were named after her.

'SAINT BRIGHIT, virgin, Abbess of Cill-dara, died' A.D. 525.†

'GIOLLA-BRIGHDE, son of Dubhdara, chief of Muintir Golais, was wounded' A.D. 1146.‡

Another form of this name, MAELBRIGHDE, is much commoner in Ireland than MAC GIOLLABRIGHDE, from the 9th to the 11th century, and in the Isle of Mann we find it on the Runic Stone in Kirk Michael Church-yard, on the southern side of the gate:—MAIL: BRIGDI: Sunr: Athakaus: Smith: raisti: crus, &c. 'MAELBRIGD, the son of Athkaus, the smith, raised this cross.'

'MAELBRIGHDE, son of Spealan, lord of Conaill' A.D. 867.§

* Four Mast., Vol. I., p. 255.
† Four Mast., Vol. I., p. 171.
‡ Do. Vol. II., p. 1081.
§ Four Mast, Vol. I., p. 511.

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MAELBRIGHDE, 'Bridget's tonsured servant,'* has become obsolete both in Ireland and the Isle of Mann. There is a St. Maelbrighde.

Compare (Irish) KILBRIDE (Gaelic) McBRIDE.

The name Bridson appears to be peculiar to the Isle of Mann.

McGILBRID [1511], BRIDSON [1609], BRIDESON [1628].

Marown, Malew, Santon (vc), Braddan, Maughold, Arbory (c), elsewhere (u).

MOUGHTON and MUGHTIN, possibly derived from a diminutive of *Mochta*, but no authority can be given for this.

ST. MOCHTA was a disciple of St. Patrick.

'MOCHTA, after him his priest.'†

MOUGHTON [1673], MUGHTIN [1714], MOUGHTIN, [1742].

The name is now very uncommon. It is so unintelligible to strangers that some of those bearing it have changed it to Morton.

Jurby (vc), Ballaugh (c) formerly, elsewhere (u).

CURPHEY, contracted from *Mac Murchadha*, 'Murchad's son,' (*muir*, 'sea,' *cathaide*, 'warrior'). MURCHAD was formerly anglicised MURCHOE, now MURPHY. 'Domhnall Dall UA MURCHADA chief sage of Leinster,' A.D., 1127.‡ (This would now be anglicised Blind Daniel MURPHY.)

'Diarmid MACMURCHADA, King of Leinster,' A.D. 1137.‡

MACMURCHADA is sometimes anglicised MURRAY.

It has been suggested that CURGHEY, the earlier form of the name in the Isle of Mann, is a contraction of CURRAGHEY (belonging to the *Curragh*). It is certainly true that the name is much more common in the *Curragh* district than elsewhere, but still this derivation appears more apt than likely. It is a purely Manx name.

McCURGHEY [1422], COURGHEY, CHURGIE [1601], CURGHEY [1609], CURPHEY [1643].

* See note on *Maol* under MYLECHREEST.
† Four Mast, Vol. I., p. 129.
‡ Four Mast, Vol. II., p. 1027.
‖ Do. do. p. 1057.

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CURGHEY is the usual form till the middle of the 18th century.

KINNISH and KENNISH, contracted from *Mac Aenghuis*, 'Aenghus's son,' (*aen*, 'one,' *gus*, 'strength.')

'Duneath McAONGUIS,' A.D. 620.*

'Domhnall Mac AENGHUSA, Lord of Ui-Ethach,' A.D. 957.†

(This would now be anglicised Daniel MAGENNIS, Lord of Iveagh.)

'The river called Banthelasse issuing out of the desert mountaines of Mourne, passeth the country of Eaugh, which belongeth to the family of Mac GYNNIS.'‡

Compare (Irish) McGUINESS (Gaelic) McGINNIS.

McINESH? [1511], KYNNISHE [1601], KINNISH [1626], KENISH [1649], KEANISH [1734], KENNISH [1732].

Maughold, Santon (vc), Braddan, Marown, Lonan, Malew (c), elsewhere (u).

CARNAGHAN, contracted from *O'Cernachain*, 'Cernachan's descendant,' (*Cethernach*, 'a foot soldier,' a 'kern.')

'Two other chieftains, it is certain to you,
Are over the victorious Tuath-Bladhach,
Of them is O'CERNACHAIN of valour.'*

Compare (Irish) KERNAGHAN.

This name was formerly almost confined to the parish of Maughold, and is now scarcely found anywhere.

* Annals of Ulster.
† Four Mast., Vol. II., p. 677.
‡ Camden, Ireland, p. 109.
* Dubhagain, p. 45.

(TO BE CONTINUED.)

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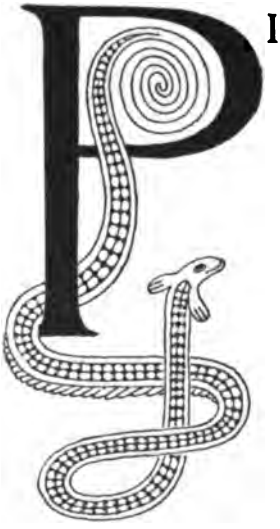
OLD MANX FAMILIES

THE HEYWOODS OF HEYWOOD IN LANCASHIRE, AND THE NUNNERY IN THE ISLE OF MANN

ARMS—Three torteauxs between two bendlets, GULES

CREST—"A falcon on the stump of a tree."

MOTTO—*Alte Volo*



IERS EWOOD, WHO WAS LIVING IN 1164,* IS THE EARLIEST MEMBER OF THIS DISTINGUISHED FAMILY OF WHOM WE HAVE ANY ACCOUNT; BUT THE FIRST TO BE CONNECTED WITH THE ISLE OF MANN WAS PETER (died September 29th, 1657), the sixteenth in descent from Piers, son of Robert Heywood, of Heywood, by Mary, daughter and co-heir of John Ashton, of Penteth, (the famous "Powderplot Heywood," so called on account

* A detailed pedigree is given in Dodsworth's M.M.S., Vol. 79, in the Bodleian Library.

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of his having apprehended Guy Fawkes with his dark lantern,* was his uncle.) He married Alice,† (died December 27th, 1671) daughter of John Greenhalgh, of Brandlesholm, Governor of the Isle of Mann from 1640 to 1651, and had issue two sons: Robert (see below), Peter (died unmarried), and seven daughters: Dorothy, Elizabeth, Jane, Laura, Anne (died unmarried), Margaret (died January 16, 1669, buried in Lezayre old church) married John Garrett, of Ballabrooie, "Captain of Sulby," and left issue one son and three daughters; and Martha married Andrew Berry, of Manchester. All his estates were sequestrated in 1643 for supporting the Royalist cause. Being a devoted friend of the Earl of Derby's he then sought a refuge in the Isle of Mann, and only left it to take part in the battle of Worcester, on the 3rd of September, 1651. His eldest son, Robert (born 1633, died 1690), married Mary (died 1674), daughter and co-heir of Ellis Hasleham, of Rochdale, and had issue two sons; Peter (see below), Robert (died unmarried), and three daughters; Alice married Richard Stevenson, of Balladoole, Mary married Dr. Jenkins, and Elizabeth (died unmarried); she was for many years Bishop Wilson's house-keeper. He was Governor of the Isle of Mann from 1678 till his death. In 1687 we find it recorded that "Ro: Heywood, Esq^re., Governor of this Isle, hath entered ane bay gelding, called by the name of Loggerhead, and hath deposited towards the augmenting of the plate for the next year £00 : 05 : 00."§ Then follows a memorandum "28th July, 1687, that this day the above plate was run for by the foremencioned horses, and the same was fairly won by the Right Worshipfull Governor's horse at the two first heats."§

He was buried in the Chapel at Castletown, but his body was removed and interred in the same grave with his son Peter, in Kirk Malew Church, in 1699.

* This lantern is still in the Bodleian library and bears the following inscription—"The very lantern that was taken from Guy Fawkes by Peter Heywood, when he attempted to blow up the Parliament House."

† She was widow of Theophilus Holte.

§ Manx Society, "Mona Miscellany," 2nd Series, pp. 186-7. This race, which was run on Langness, was first instituted by James Lord Strange (afterwards 7th Earl) in 1627, when he gave a cup to be run for.

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Peter (born 1661, died 1699, buried in Malew Church), married in 1685 Leonora (died 1732) daughter and heiress of Hugh Cannell, Water-Bailiff, and Margaret Calcott,* of the Nunnery, Braddan, by whom the Nunnery estates came to the Heywoods. Peter and Leonora had issue four sons and four daughters. The eldest son, Robert (born 1686, died 1742), a clergyman, succeeded to the Lancashire estate, which had become much impoverished owing to the expenses of a law suit incurred in recovering it from the sequestrators after the Restoration. He must have sold it, as we learn from the Diary of Samuel Heywood (died 1789), a connection and a descendant of John Heywood, of Little Lever (see below), that he (Robert) was the "last seized of the estate at Heywood." He had incurred his mother's displeasure, so she determined to deprive him of the Manx estates. She, therefore, in conjunction with Major Wood,§ sold the Nunnery to William Bridson, who afterwards assigned it to her youngest son, Thomas (see below), her second and third sons, Peter and Nicholas, having died young. Of the four daughters, Mary married Isaac Harrison; Elizabeth married first John Christian, of Douglas, and secondly William Murray, but had no issue; Margaret married Henry Green; Helena (died unmarried). Peter Heywood was Attorney-General of the Isle of Mann. Thomas (born 1698, died 1759, buried at Braddan), married Hester (born 1718, died 1789, buried at Braddan), daughter of Robert Reeves, of Cork, merchant, on the 15th of April, 1738, at Kirk Braddan, and had issue 8 sons and 4 daughters; of the sons—Peter John and Robert both had issue (see below), Calcott married Jane Helena, daughter of Captain Cumming, but died without issue, and the others died young; of the daughters—Leonora (born 1744, died 1786, buried at Braddan), married Daniel Mylrea, of Douglas; Hester married James Holwell; Mary married Sir Thomas Pasley, and Elizabeth died young. In early life Thomas Heywood was one of the most determined opponents of Bishop Wilson's ecclesiastical discipline.†

* She married (1) Major Charles Christian, of Milntown, but had no issue by him, and in 1717, on her death, Leonora was entered for the Nunnery.

§ Her second husband.

† For particulars see Keble's Life of Bishop Wilson.

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He, however, ultimately became one of the Bishop's most devoted friends, and was one of his executors. He was Captain of the Fort at Douglas, and Speaker of the House of Keys. His eldest son, Peter John (born 1739, died 1790, buried in Braddan Church*) became Deemster. He was a man of considerable culture and literary tastes. It is to his correspondence with Professor Thorkelin, of Copenhagen, that we owe the preservation of probably the oldest Manx Ballad in existence.§ He was the last Heywood who held the Nunnery estates, as he sold them to John Taubman, of the Bowling Green, Castletown. By his wife Elizabeth (born 1745, died 1808, buried at Whitehaven), only daughter of James Spedding, whom he married at Whitehaven, on the 15th of May, 1762, he had issue 6 sons and 3 daughters; of the sons, Thomas, the eldest, died on the 2nd of December, 1770, James also died young, Peter (born 1772, died 1831, at Cumberland Terrace, Regent's Park), was a Post Captain in the Royal Navy, in which position he highly distinguished himself. The earlier part of his career in connection with the "Mutiny of the Bounty" is well known. In 1816 he married Frances, only daughter of Francis Simpson, but had no issue; Henry (born 1779, died at Madras, 1802, without issue), Robert John (born 1781, died 1796), and Edwin Holwell (see below). Of the daughters, Hester (born 1768, died September, 1793, at Hastings, buried at Tunbridge Wells), will be remembered in connection with her brother Peter. She wrote several touching poems and many admirable letters, which testify to her devotion to him. Her health broke down under the trouble and anxiety attending his trial, and she died at the early age of 25. Isabella (born 1775); Jane† (born 1777, died 1856, buried in Braddan Cemetery), married the Rev. James Aislabie; Edwin Holwell (born 1782, died 1832), married Elizabeth Nickle, and had issue Edwin Holwell (born 1806, died without issue, 1870) the last of the Heywoods in the elder branch, Peter John (born 1809, died 1836, without

* On the South Wall there is a tablet to his memory inscribed—"In Memoriam. Peter John Heywood, Esquire, formerly of the Nunnery, a Deemster of this Isle, died February 6th, 1790, and is buried under this church."

§ Manx Note Book, No. 6, p. 80.

† Her death is recorded on the same tablet as her father's.

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issue); Elizabeth (born 1808, died 1874), married E. C. Fleetwood,* but had no issue. Robert (born 1740, died 1808), second son of the above Thomas, was "fifteen years his Majesty's Water-Bailiff of this Island."§ He was married twice: first, to Margaret, only daughter of Richard Joiner, of Douglas, by whom he had four sons and two daughters. All the sons died without issue: Thomas (born 1765, died unmarried), Richard (born 1769), and Robert (born 1769), were drowned in the West Indies in 1786, Calcott (born 1766, died 1852, buried at Conchan), was a Captain in the 9th Regiment, and a member of the House of Keys; Hester, the eldest daughter (born 1771, died 1796, buried at Conchan) was unmarried; Margaret (born 1773, died 1861), married Samuel Thomson, of London, banker, and had issue 8 sons and 6 daughters. He had been a Lieutenant in the 44th Regiment.† One of their sons, Thomas Richard Heywood Thomson, married Margaret, daughter of Daniel Fleming Wilson, M.H.K., J.P., (born 1777, died 1846, buried at Braddan), of Farm Hill, Braddan; of their daughters, Eliza (born 1814, died 1883, buried at Braddan Cemetery), married Senhouse Wilson (born 1812, died 1864, buried at Braddan Cemetery), High-Bailiff of Douglas, M.H.K., and Registrar of Deeds, eldest son of the above D. F. Wilson, and had issue, Senhouse Heywood Wilson, the present proprietor of Farm Hill; Nessy married William Stephen, advocate, and had issue Nessy, now residing in Douglas; Margaret, unmarried, residing in Finch Road, Douglas; and Rebecca married H. B. Noble, J.P., C.P., of Villa Marina, Douglas. Robert Heywood married secondly Elizabeth (died 1793, buried at Braddan), daughter of John Joseph Bacon, at Braddan, in 1788, and had issue two daughters and a son. Of the daughters, Jane married Robert Boardman, and had issue two daughters; Elizabeth married Edward Caryl Fleetwood, and had issue 5 sons and 2 daughters. The son, John Joseph (born 1789, died 1855), proprietor of Bemahague, "one of her Majesty's Deemsters for this

* This E. C. Fleetwood was son of E. C. Fleetwood, who married Elizabeth Heywood, daughter of Robert and Elizabeth Bacon (see below).

§ Tablet on North Wall of Conchan Church.

† When he came to reside in the Isle of Mann he was made a Captain in the Royal Manx Fencibles.

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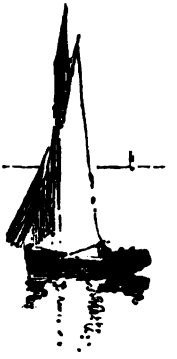
Island, the duties of which important trust he discharged with uprightness and ability for the lengthened period of 33 years."* He was married twice: first to Elinor (born 1791, died 1820, buried at Conchan), sister of Field-Marshal Sir William Rowan, and had issue a daughter, Elinor, who married John Daly. Their eldest son, Frank, married Louisa Browne, and their son, Heywood, is the present proprietor of Bemahague. Deemster J. J. Heywood married secondly Elizabeth (born 1796, died 1843, buried at Conchan), only daughter of Alexander Birtwistle, and had issue an only daughter, who married the Rev. C. T. Pratt.

The name of Heywood, in the elder branch who settled in the Isle of Mann, is thus extinct, but the descendants of John Heywood, of Little Lever, in the parish of Bolton, a younger member of the same family, who lived in Queen Elizabeth's time, are to be found in Liverpool, Manchester, Wakefield, and Southampton—one of them is the present Sir Thomas Percival Heywood, of Claremont, Co. Lancaster, who succeeded his father as second Baronet. Descendants of "Powder-plot Heywood" are also to be found at Maristow, in Devonshire.

* Epitaph on North Wall in Conchan Church.



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NOTES FROM THE REGISTERS

THE PARISH OF MALEW

THE NAME OF this Parish is derived from that of its Patron Saint, St. Lupus,* as is evident from the inscription on the ancient silver paten, which is still in use in the Parish Church, and on the rim of which is inscribed the legend "*Ora pro nobis Sancte Lupe.*"

The earliest extant Register of the Parish is a small folio volume (15in. x 6in.) bound in parchment, and contains the entries of Baptisms, Marriages, and Burials from 1649 to 1705. It is in a very dilapidated condition—so much so that it is difficult to handle it, without injuring its crumbling pages.

* St. Lupus was Bishop of Troyes, and was one of the followers of St. Germanus, Bishop of Auxerre, with whom he came over from France (A.D. 429,) at the invitation of the British Bishops, to assist in confuting and checking the growth of the Pelagian heresy. (King's Church Hist. of Ireland, page 115.)

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Fortunately, however, a very nicely written copy was made by the Rev. Thomas Quayle in 1764. Mr. Quayle, who was Vicar of Onchan, from 1759 to 1798, seems to have made this copy for his own private use. It passed from his possession into that of his relative, the late Mrs. Banks, of the Howe, and afterwards into that of her Executor, the late James Quirk, Esq., High-Bailiff of Douglas, from whom it was recovered, in 1848, by the Rev. William Gill, then Vicar of Malew, and placed among the other Registers in the Parish chest. Though sufficiently reliable in other respects, the copyist has been somewhat reckless in his treatment of the original spelling: but the extracts given in the following paper have been carefully collated with the original.

The Vicars of Malew during the period covered by the Register were—

Thomas Parr, 1641 to 1695; and
John Woods, 1695 to 1739.

This old book owes much of its interest to the fact that Malew was the Parish Church of Castletown, the then seat of Government, so that references to the principal events and leading personages of those stirring times are of frequent occurrence; but its interest is still further enhanced by the quaint and racy entries of the first of the above-named Vicars. Sir Thomas Parr has so impressed his own character upon almost every page of the earlier portion of the book, that it reads more like an autobiography than a Parish Register, and the *veryself* of the worthy Vicar stands out vividly before us. We picture him to ourselves as a somewhat pompous personage, with a strong sense of his own dignity, and very jealous of his official rights; amusingly subservient to the higher powers, at one time falling down on his knees with gratitude, as he records the "miracleouse pservacon" of "o^{r} right H^{oble} Lord," the Earl of Derby, and, at another, actually canonizing the newly-appointed Bishop, Samuel Rutter, who landed at Ronaldsway "on the 21st 7ber, 1661, *beinge S$^{t.}$ Samuell's day;*" easily accommodating himself to the changes of government in Church and State, expressing astonish-

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ment at the use of the Book of Common Prayer at a marriage in 1654, yet hailing with evident pleasure the restoration of King Charles in 1660; delighting in sonorous and well-rounded sentences, as when describing the proclamation of James II. "with great congratulacons and repeated acclamacons;" fond of airing his Latin (such as it was) writing "fillia," and "gnata" for daughter; a bit of a quack-doctor, as appears from a prescription on the first fly-leaf, which is not quite suitable for publication; a believer in witchcraft and astrology, careful to note the position of the planets, and the direction of the wind at the time of the birth of one of his own children; yet withal an honest, kindly, gossipy old gentleman, who wins upon our affections while we laugh at his foibles, and from whom we part at length with sincere regret.

The Parrs were at one time very numerous in the Island. The name occurs again and again in Manx documents, from the year 1504, down to the middle of the last century. During that period we find among the members of the family a "Comptrouler," a Bishop, a Deemster, and at least nine Parochial Clergymen. An account of the family which was promised in the *Manx Note Book* (Vol. I, p. 59) will, it is hoped, appear shortly.

BURIALLS 1649.

Thomas Brighouse, cooke to or hoble Lord of this Isle, was buried Jully 28th.

Tho: Norris, Secretary to or hoble Lord of Derby, (who was slaine by Major Henry Goslett Stanley, by the way cominge from Duglas, the 3d of August at night), was buried the 5th day of August.

It is intended to give in the next portion of these Notes, a short account of the proceedings which were taken against Major Stanley, on account of this deed.

Thomas Stole, (Balnemoddey), buried August 22d.

"Balla-ny-moddey," *the dog farm;* now generally written Ballamoda. The names of our Insular localities are rapidly losing all significance through mis-spelling. Who, *e.g.*, would recognise "Purt Grianagh," Sunny Harbour, in the vulgar modern name "Port Greenock?"

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BURIALLS IN ANNO 1650.

1650.—John Miller, his barque was broken uppon the rockes at the Stack of Scarlett, the 18th of Aprill, after night-fall; hymselfe, 2 men, and a boy wear alive; but John Crostick, Michall Denis, Nathaniell Grayson (Infant), 2 younge woemen, and a younge man a smith, (whose names I could not learne) died, & weare buried the 20th of Aprill, at the lowerer stile of the Church-yard.

Thomas Millburne, dyed in fight, in Geo: Pickrin, his barque, the 6th of June, 1650, and buried in Kk Malew Churchyard the said day.

The fiftseenth of August, 1650. Our Hoble Lord James Earle of Derby, wth some men weare a boorde a shipp of Capt. John Barklow's in Derby haven. And att his honnours returne from that shipp after night-fall, beinge scarce fiftie yards gone from the said shipp, a peece of ornans loaden wth cartagges was discharged out of the sd ship, and shott Collonell Snayd through the shoulder, and brake all the bones therof, beinge on the one side of or hoble Lord in the boate, and Collonell Richard Weston on the other side of my Lord, was shott through the head (the topp of the scull, and ye braines was taken away), & dyed imediately; yett (the Lord god of Israell be praised for ever for his mightie and miracleouse pteccon and pservacon) our right hoble Lord was kept by ye hand of pvidence safe, and not touched: likewise one Phillip Lucas, maister of the fishinge boate was shott through ye head, and psently dyed. And the next day beinge August 16th, the said Collonell Weston was buried in the Chancell of Kk Malew, by the side of the Alter (on ye east side.)* And Phillip Lucas buried in the Church-yard.

1650-[51].—Collonell Ralph Snaide, buried ffeb 6th, & that upon the right side of Collonell Weston in ye Chancell.

A child of Wm. Harrison's of Poulesallaugh buried ffeb 26.

The place mentioned in this entry is undoubtedly Ballasalla; and the spelling suggests that the original name was Poyll-shellagh, *The Willow-pool;* or, perhaps, Bal-ny-shellagh, *The Willow Village.*

WEDDINGES IN ANNO 1650.

Willm McMane cu Philip Lucas daughter in Kk Santan parish Church, by Sr John Cosnahan, a clandesten marriage, Novr 6th.

This unscrupulous poaching on his domain by some of his clerical neighbours seems to have been a life-long grievance with the good Vicar, and complaints of it occur in the Register over and over again.

* What could have been the position of the Altar?

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CHRISTENINGS 1651.

Ewan Huddleston, sonn to Capt: Willm Huddleston, (and Waterbalife of this Isle), and Elizabeth, bapt. October 9th.
Ellin Mane, daughter to Willm McMane, bapt. October.

Was the prefix Mac omitted here because the child was a girl?

1652.—Alice Evons daughter to Robt. (called the Cowboy), and Mrgery Shurlogue baptized Jully 18th.

After an entry dated Septr 27th, occurs the following:—

Kathrin Tunman, daughter of John and Ellin his wife, (though I forgott to writte her downe in her right place) was bapt: Septr 12th, 1652.

The spelling of this name seems to have been successively Tunman, Tumman, Tubman, Taubman.

Hugh Kissage son to John ffidler, bapt: 8ber 7th.
Willm Illeriah son to Wm. (Irish) bapt; Octobber 13th.
Tho: Cailes son to David (plumer), and Eliz: Postle (goefind), bapt: 10ber 8th.

1652.—. . . a child of Robt Norris, christen'd by Edward Brew & alsoe . . . was baptised . . . March . . .

The above entry occurs in a badly-frayed corner of a page, and is partially destroyed. Enough remains however to indicate that at that time there existed a distinction, which is still frequently to be met with in country places, between "christening" and "baptism;" the former word being used for the Private Baptism of the child, and the latter, by a strange misnomer, for its reception into the Congregation. Edward Brew was the Parish Clerk, and frequently officiated at Baptisms, Burials, and Churchings instead of the Vicar. He died in 1667.

Robt Parr, son to Sr Thomas and Ellinor, bapt: the 29th of Octobber. This was the second Robt, the first is dead.

WEDDINGES IN ANNO 1651.

1651.—Henry Bell cum Marriott Duccan, June 15th. Edward Shymyne & John Bell (naucke), have bound themselves in ye prsenc of ye congregacon for the sd Henry Bell to discharge the [office ?*] & that the sd Henry shall owne and acknowledge the sd Marriott when he is att lawfull yerres to be his lawfull wife. Witness the truth herof by their subscription in ye prsenc of ye congregacon this 15th of June, 1651, beinge the Sabbath day.

Edward Shimine,
John Bell his mrk +

*This word is illegible in the original, but from other entries it would seem to have been "office." To

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"discharge the office" meant to bear the Clergyman harmless, to be his sureties in case any question should arise as to the legality of the ceremony, one of the parties, at least, being a minor.

BURIALLS IN ANNO 1651.

1651.—Robt Calcott, (Cunstable of Rushen Castle), buried Augt 24th.

The Calcotts were devoted adherents of the Derby family, and were very powerful in the Island at this time. The name Calcott or Colquitt survived in Malew up to a very recent date. Thus we find "Mr. Colquitt Heywood" buried in 1791, Mary Colquitt in 1802, and Ferdinand Colquit in 1805. The name occurs twenty-two times in the Register of Baptisms between 1800 and 1834; and within the last fifty years there was a *Stanley* Colquitt, who was the parochial overseer of highways. See a curious denunciation of decadence to the family of "Colcads," as the rivals of William Christian, and supposed instigators of his execution, in the Ballad of "Iliam Dhoan." (Manx Society's Vol. xvj., p. 67, *seq.)*

1651.—John Grenehalgh, Esquire, governor, and Lieutenant-generall of this Isle, departed this life the 16th of September and buried the 19th day of the same month: and Sr Phillip Musgrave was sworne Governor in his stid about sunn sett on the same day.

There appears to have been great mortality among the authorities at this time, for on the same page as the above we find the two following entries:—

1652.—Capt. Sam. Smith, Deputy governor of this Isle of Mann was buryed in ye garden or Castle ditch of Castle Rushen the 27th day of June, 1652.

John Sharples, Deputie Governr, (by the comission of my Lord ffairefax, his Comissoners) of the Isle of Man buried December 8th.

It would be interesting to know why Governor Smith was buried in what is still called the "Castle Dyke."

1652.—John Parr, buried in Kk Malew, ffebr. 24th, on the north side of the ffont wthin the Church.

And six months afterwards

John Parr infant son to John, buried August 28th, [1653].

BAPTISMS:—

1653.—Leg: Little Thomas the Taylor his son and Ellin Johnson's, christened June the 12th.

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We imagine that this kind of entry was not likely to be very satisfactory to the parents, especially as the child was "Leg," *i.e.*, legitimate! It should be remarked here that each entry in this part of the Register is marked as above, either "Leg:" or "Illeg:" and that the number of the latter is surprisingly small.

There was two children of John Kewish, bapt: by Edward Brew, about 22th of Jully.
John Parr, son to Jo: deceased bapt: Augt 21st.

BURIALS:—
1653.—Iny Kegge (Hen: Norris Concupine), buried Jully 22th.
William Quorke, (who fell downe from a hay stacke, in Balladowle & Dyed) was buried August 12th, 1653.
Old Henry Calisters wife buried March 5th.
Poore Iny Bell, begger, buried March 5th.
Doctor John Lace dyed in January 1653. His will is in the Episc. Registry, Lib. 1654.

BAPTISMS:—
1654.—William Parr, son to Sr Thomas Parr Vic: of Kk Malew and Ellinr his wife baptized the 5th of November, and borne the tusday att night before, at twelve of the Clocke, beinge All Saints Eve.

MARRIAGES:—
1654.—John Gunston & Alice Preston were maryed by Sr John Crellin, by the booke of Common Prayer read altogether on booke.

Sir John Crellin was the Vicar of Arbory, and this marriage was probably solemnized in Arbory Church. At any rate it looks as if the Vicar of Malew regarded the use of the Prayer Book, as a very extraordinary and questionable bit of ritualism in those days of the Commonwealth.

BURIALS:—
1654.—William Kerush & Robt Calow of Kk Maughold for murtheringe of one Cottiam of the same parish were hanged upon the gallowes of Hango hill August 31st and buried in ye Churchyard of Kk Malew downe in ye way from the porch.
Ellin ffargher (cheare) buried January 13th.

BURIALS:—
1655.—Ewan Christian, Esquire & Deemster of this Isle buried Septr 20th.

See "Manx Note Book," Vol. I., p. 18.

BAPTISMS:—
1656.—Mary Tunman daught: to Jo: att Green, May 11th.

The Green is doubtless the Bowling-Green Estate, of which the Taubmans are still the proprietors.

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1656.—Mary Coward daught: to Rich. & Alice his wife, quaker.
—— Preston daughter to Will: Quaker.

It seems strange that within four months, two children of *Quakers* should be baptized. It looks as if some compulsion had been used.

BURIALS:—
1656.

In the margin opposite Novr 11th, this year, there is a note "These following died of the small pox *cum multis aliis*." Then follow 29 deaths in two months.

John Harrison son to Jo: (red), buried March 9th.

BAPTISMS:—
1657.—John Parr son to Sr Tho: and Ellinr, June 20th.
Alice Samsbury daught: to blind Tho: Aug. 23d.

BURIALS:—
1657.—John Wolley, (who perished in Robt Jacksons shipe att Langnose pointe, October 4th, att night), was buried in Kk Malew, October 25th.

BURIALS:—
1658.—George Garrett & Jane Parr his wife buried in Kk Christ Lezayre (May 13th 1658) in one grave, and theire only son in the same grave 5 days before.

This Mrs. Garrett was probably a daughter of Robert Parr, then Rector of Ballaugh, and a niece (?) of the Vicar of Malew. There is nothing strange in finding a burial in another parish recorded here. The Vicar used his Register freely to note down anything that concerned himself or was of public interest.

Nil. Kathrin . . the Cripple buried Decemb. 12th.

Note the very suggestive "nil" in the margin. All down the margin of each page, about this time, are mysterious signs, such as "4d pd," "7d," "9d." very frequently "2d," but most often "unpd," or "u." If these refer to the surplice fees received by the Vicar, his income from this source must have been small indeed!

TO BE CONTINUED.

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FIN AND OSSIAN

HEROIC POEM (WITH INTRODUCTORY NOTICE)

*

EARLY A HUNDRED YEARS AGO, THE following poem, with four others, in Manx, was deposited in the British Museum, by Professor Thorkelin, of Copenhagen, among a large number of Celtic MSS., which he had collected. The other poems are "Eubonia's Praise," and "Mylecharane," published in the Manx Society's Miscellanies; "Scarlett Rocks," and "The Little Quiet Nation," in Parts I. and II. of THE MANX NOTE BOOK. Copies of these, however, were in existence elsewhere, but "Fin as Oshin," as far as can be ascertained, has never been mentioned by anyone since Professor Thorkelin's time, and was entirely lost sight of till discovered by the present writer. It is a fragment of a fine heroic poem, truly Ossianic in character, and may confidently be pronounced to be the oldest known poetical composition in the Manx language. The Manx ends abruptly, but the conclusion is, probably, as indicated by Deemster Peter John Heywood,* in his interesting letter and notes, which, as well as the poem, have been copied from the MS. in

* See "Manx Note Book," No. 6, p. 84.

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the British Museum. It is not known by whom the spirited English translation was made. Neither line 10 or the last line in the English version are contained in the Manx. With the exception of lines 9 and 10, which rendered literally are—

> "Full three score whelps, and not one less,
> With three score old dames to look after them,"

it is fairly close to the original.

A. W. M.

"ISLE OF MANN, OCT. 25TH, 1789.

"TO PROFESSOR THORKELIN,

"Dear Sir,—

"Several years ago, when the first Edition of the Poem of 'Fingal and Ossian,' by Mr. McPherson appeared, a Revd. Clergyman of my acquaintance* (since deceased), was then at the Bishop's Country Seat in this Isle, engaged with one of the Vicars-Genl in revising and correcting a translation of the Scriptures into the Manx Language, and telling the Vicar-Genl of that new production,—of which he read him some Episodes in the hearing of the Bishop's Gardiner, an old man who was at work near the Door of their Laboratory and listening. He stept in—on hearing frequent mention of Fingal and Oshian, & Cuchullin, &c., and told them he knew who could sing a good song about those men, and Cuchullin, and that was his Brother's wife, a very antient woman—on which they sent for the old Dame, who very readily sung them eight or ten verses which my friend immediately took down in writing, and next day on recollection she brought them the rest, and of which he obliged me with a copy. I must own I was much surprised and delighted with the discovery and similarity of the subject to some of Oshian's Poems, vizt., Love, and Warriors, and Hunting, and Jealousys, and the barbarous Vengeance of those heroick Ages, of all which we meet with so many passages in the Poem of Fingal. My friend asked her where she learned the old Song; she said from her mother and grandmother and many more—that they used to sing them at their Work and Wheels. She perfectly remembered the name of Farg-hail, the man with the terrible Eyes—and Lhane-jarg, with the bloody red hand. We have a tradition, that Mann for about a century was governed by a Norwegian race of Kings called Orrys.—*See note A.*

"Cuchullin is stiled King of the Mists; this must be the Isle of Mann (*see* the preface to the Manx Statute Book)—and the fabulous story of Mananan hiding the Isle with a Mist, when an Invasion

* The Rev. Philip Moore.

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was apprehended—of equal Authority with the Origin of the Roman Empire, in Romulus and Remus, with their Nurse Lupa; or Great Britain founded by Brutus from Troy; or Ireland peopled by Noah's Daughter, or that of Ægypt with men sprung from the mud of the Nile. If such men as Fingal and Oshian, &c., had not existed, how came we in this Isle to know anything about them? Whoever can solve me this satisfactorily—Erit mihi magnus Apollo!

"I am, with very great Esteem and Regard,
"My Dear Sir,
"Your greatly obliged Servt,
"PETER JOHN HEYWOOD."§

✦

HIE Fin as Oshin magh dy helg,
*Fal, lal, lo, as fal, lal, la,
Lesh sheshaght trean as moddee elg,
Cha row un dooinney sloo ny keead,
Coshee cha bieau cha row ny lheid,
Lesh feedyn coo eisht hie ad magh,
Trooid slieau as coan dy yannoo cragh,
Quoi daag ad ec y thie agh Orree beg†
Cadley dy kiune fo scadoo'n creg!
Slane three feed quallian aeg gyn unnane sloo,
* * * * * * *
Lesh three feed cailleeyn dy yeeaghyn moo,
—Dooyrt inneen Fin ayns craid as corree,
"Kys yiow mayd nish cooilleen er Orree?"
Dooyrt inneen Oshin: "kiangle mayd eh,
Lesh folt y ching chionn gys y clea,
As chur mayd aile gys y cass cha beau."
Clysht tappee eisht hug Orree ass,
Tra dennee'n smuir roie ass e chiass,
Loo ‡*Mollaght Mynney* ad dy stroie,
Va er n'yannoo craid er mac y ree,
Dy farbagh breearrey ry ghrian as eayst,
Dy losht ad hene as thieyn neesht,

§ He died the following February.

* Chorus after every line.

† Orree beg—Young Orree—not from his size, but age;—where there are two of the same family, Father and Son, of the same name, the younger is stiled beg—*i.e.*, the lesser. This Orree beg is supposed to have been a Scandinavian prince, prisoner on his parole, with Fingal—and like some modern Gallants, to make love to both the young Ladies at the same time,—and thus they shew their resentment. He declines the Hunting party, for an opportunity of intrigueing (sic) with one or other of the Ladies. Meantime he falls asleep in a Grotto in the heat of the day—but when he awoke and found the indignity done him, he resolves, in revenge, to burn Fingal's palace—takes his huge Bill, an instrument like a Hoe, with which they hack and grub up Gorze and Heath, or Ling, &c., for firing—hies him to the Forest, and made up eight large burthens, such as eight modern men could not heave from the ground, and with these he fired the House as above described.

‡ *Mollaght Mynney*, is the bitterest curse in our language, that leaves neither Root nor Branch, like the Skeabthoan, the besom of destruction.

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—Hie Orree beg magh dys ny sleityn,
As speih mooar connee er e geayltyn,
Hoght bart mooar trome hug eh lesh cart,
Hoght kionnanyn currit ayns dagh bart;
Hoght deiney lheid's sy theihll nish t'ayn,
Cha droggagh bart jeh shoh ny v'ayn
Ayns dagh uinnag hug eh bart as ayns dagh dorrys,
Agh mean y thie mooar hene yn bart mooar sollys.
—Va Fin as Oshin nish shelg dy chionn,
Lesh ooilley nyn treanee ayns ollish as joan,
Yaagh wooar ren sheeyney ass y glion, neear,
Troggal ayns bodjallyn agglagh myr rere;
Roie Fin as roie Oshin derrey d'aase Oshin skee,
Agh she Fin mooar hene chum sodjey nish roie;
Eisht dyllee Fin huggey lesh coraa trome,
"Cha vel faagit ain nish agh tholtanyn lhome,
Quoi ren yn assee shoh nagh re Orree beg?"
Va'r chosney voue chelleerid gys oig fo yn creg,
Raad plooghit lesh yaagh hayrn ad magh ery cass.

* * * * * * *

FIN and Oshin went out to hunt,
*Fal, lal, loo, as fal, lal, la.
With a noble train of men and dogs,
Not less in number than one hundred men,
So swift of foot and keen, none were their like;
With scores of Baudogs fierce they sallied forth,
O'er Hill and Dale, much Havock for to make.
—Whom left they then at home, but youthfull Orree!
Who slept secure beneath the shadowy rock;
Full three score Greyhounds, with their whelps they left,
(With three score lovely maidens, young and fair,)†
As many old dames to attend the young.
Says Fin's fair Daughter, in Disdain and Scorn,
How on young Orree shall we be revenged?
—Says Oshin's Daughter
Fast to the Harrows we will tie his Hair,
And to his nimble feet, we'll set a train of Fire.
Then up starts Orree, with a nimble Spring;
Feeling his Feet a broiling with the heat.
With Curses direful, vowing to destroy,
Those who presum'd t' affront a King, his Son!
Swearing most bitterly by Sun and Moon.
To burn themselves and all their habitations;
—Then to the Mountain hies he fast away,
His heavy Gorse-hack poized upon his shoulder,
Eight pond'rous Burthens thence he carried off,
And eight large Faggots cram'd in ilka Burthen.

* Chorus after every line.
† Not in the Manx.

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Not eight such Men as in the world are now
Could from the Ground one of these Burthen's raise.
Into each Window, he a Burthen thrust,
Into each Door, a Burthen of the same,
But, the grand blazing Burthen, on the Floor,
Of the great Hall he laid, and set on Fire.
—Meanwhile, our Heroes, Fin and Oshin hight,
They and their hardy men pursued the chase,
Eager, in sweat and dust, all cover'd o'er.
—Vast clouds full floating from the west
Were seen like Billows dreadful, as I ween.
—Then Fin he ran, and Oshin also ran,
Till faint, and out of breath, he sat him down:
But Fin, the hardy chief, still held it out,
Then lift he up his lamentable Voice,
Calling to Oshin, who was far behind,
"We've nothing left but rueful, ruin'd walls!
—"This mischief who has done?" Who but young Orree,
Who fled, and in a rocky Cavern hid himself,
—Then choak'd with Smoke, they drag him by the heels,
†(And tore him Limb from Limb (they say) with Horses wild.)

† Not in the Manx.

Cætera desunt.— But the Catastrophe is said to be that they tore him Limb from Limb with wild horses. The tearing criminals assunder with Horses fastened to each limb is the punishment in the old statutes of the Isle of Mann to be inflicted on those who should presume to draw a weapon, or strike, or violate the peace withiu the verge of the Court of Tynwald, or any Court held by the King of Mann, or his Governor.

A.—"And long after St. Patrick disturbed him the said Mananan, and put in Christian folks into the said Land to govern all and keep it, and so from Bishop to Bishop they did keep it many years. And then there came a Son of the King of Denmark; he conquered the Land, and was the first that was called King Orrye, &c. After him remained Twelve of the Stock, that were called King Orryees insomuch that the last (named Reginald) had no Son but one Daughter, named Mary, to whom the right descended, which Mary was Queen of Mann & Countess of Straherne, who taking with her all her Charters, fled to the King of England, Edward the 1st in the 20th year of his reign, being in St. John's Tower in Scotland, otherwise called Perthe in Anno Dom., 1292, for Alexander King of Scots arrived at Ranoldsway, near Castletown, and took possession of the Land of Mann. (*See* the Manx Statute Book, p. 1st. *See* also the Ancient Chronicle of the Kings of Man in Camden's Brittannia Edition, 1637, which says "1270, the 7th day of October, a Navy set out by Alexander King of Scots arrived at Rogalwath; and the next morning before Sun rising a Battaile was fought between the People of Man, and the Scots in which were slaine of the Manx men 537, whereupon a certain Versifier play'd upon the number—

'L. decies Xter, et pente duo cecidere.
Mannica gens de te, damna futura cave.'

'L ten times told, X thrice, with five beside and twaine,
Ware future harmes; Tread (sic) of thy Folke Mann were slaine.'"*)

* ["Ten L, thrice X, with five and two did fall, ye Manx beware of future evil's call," is the translation given by Munch in his edition of the Chronicle, Manx Society, Vol. xxii., p. 3.– ED.]

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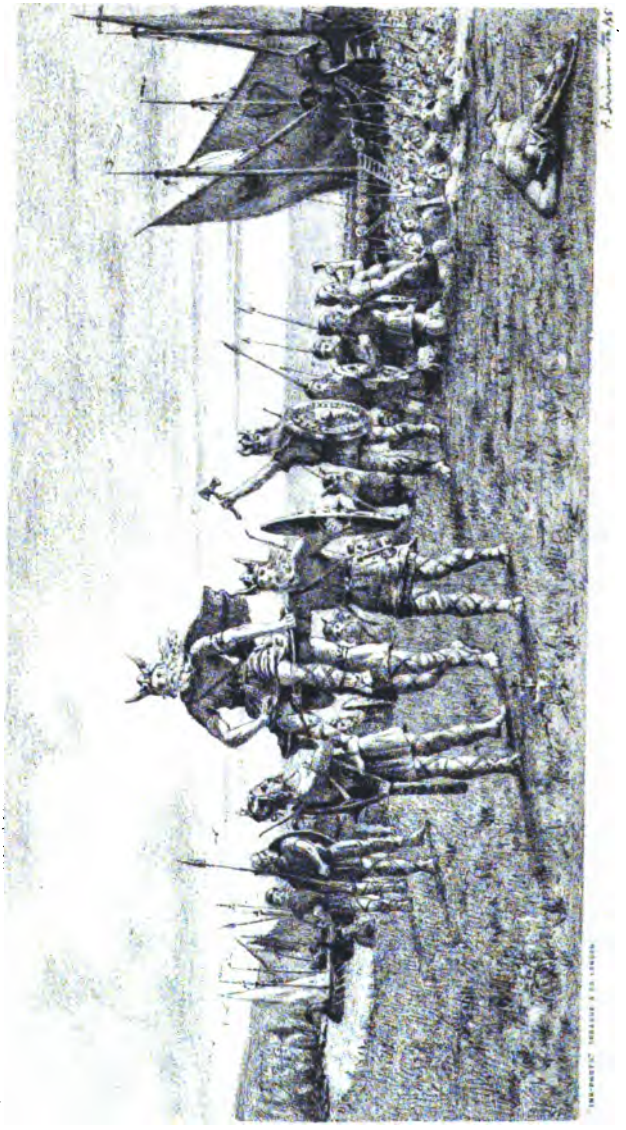

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GODRED CROVAN'S VICTORY OVER THE MANX

TO accompany Mr. Frederick Swinnerton's graphic sketch of "The Triumph of Godred Crovan," we append the following quaint account of Godred's conquest of the Isle of Mann, "from a Chronicle of the Kings of Man, taken out of M. Camden's Chorographie,"* which differs somewhat from the translation by Dr. Goss, published in Vol. XXII. of the Manx Society:—"In the yeere 1066, Godredus Crouan gathered a fleete of ships, and sailed vnto Man, and giuing battell vnto the people of the countrey, was vanquished and put to flight. The second time also hauing gathered his armie and ships together, hee came vnto Man, fought with the inhabitants, lost the victorie, and was chaced away. Yea, the third time† he assembled a great multitude, and comming by night vnto the port which is called Ramsa,‡ hid 300 of his men in a wood standing vpon the side of the hill called Scacafel. The Sunne was no sooner vp, but the Mannians arranged themselues and with great furie set vpon Godred. And in the midst of the skirmish, the foresaid 300 men rising out of their ambush, and comming vpon the backes of the Mannians, molested them so sore, that they were enforced to flie. But when they saw yt they were ouercome and had no place of refuge to retire vnto (for the tide of the sea had filled the chanel of the riuer of Ramsa§) and seeing the enemie so fiercely pursuing them on the other side, they which remained, with lamentable outcries beseeched Godred to spare their liues. Then hee being mooued with compassion, and pitying their extreme calamitie, because hee had bene of late sustained and nourished among them, sounded a retreat and forbad his souldiers to make any longer pursuit. The day following Godred put his souldiers to their choice, whether they would diuide Man among themselues and inhabite it, or whether they would take the wealth of the countrey, and so returne vnto their owne home. Howbeit, it pleased them better to waste the whole Island and to enrich themselues with the commodities thereof, and so to returne from whence they came. Nowe Godred himselfe with a fewe Islanders which had remained with him, tooke possession of the South part of the Island, and vnto the remnant of the Mannians he granted the North part thereof, vpon condition, that none of them should at any time afterwards dare once to chalenge any parcell of the said ground by title of inheritance. Whereupon it commeth to passe, that vnto this day the whole Island is the kings own Fee-simple, and that all the reuenues thereof partaine vnto him."

* Published in Hakluyt's Collection of Voyages, Vol. I., pp. 65-66; Edinburgh: E. and G. Goldsmid, 1885. † In 1077. ‡ Ramsey. § The Sulby River.

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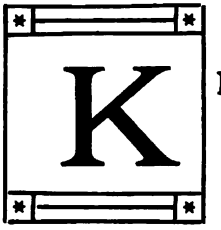
EXTRACTS FROM A POCKET BOOK OF BISHOP WILSON (CONTINUED)



EBLE, in his "Life of Bishop Wilson," says "He had his eyes and his mind open to all common things." May it not be said to uncommon things also, as some of the following extracts shew:—

Eclipses, both of Sun and Moon, return after 6585=18 years and 10 days. Add 18 years, 10 days, 7 h., 43 min., 15 sec., and you have a corresponding Eclipse yn inst.

Black, Monday, Mar. 29, 1652, 10 in ye morning.
Corresponding Eclipse, Apr. 8, 1670, in evening.
Corresponding Eclipse, Apr. 19, 1688, two, one in ye morning.
May 1st, 1706, at 9¾ cor., Eclipse May 11th, 1724, 53 'past 4 evening.'

The date and time of Solar and Lunar Eclipses are then given from the year 1726 to 1740, to which are added the following notes—

N.B., A.D., 11-33, a most remarkable total Eclipse of the Sun, Aug. 2, Chron. of Man. The words of the Chron. are "Eodem anno Eclipses solis facta est quarto nonas augusta feria quarta ita ut dies in noctem verteretur aliqnamdiu.

"The Annular Eclipse of the Sun, Feb. 18, 1736, began 1 min. past 2, and ended 45 minutes past 4 in the afternoon, at Bishop's Court—by the dial, not by the clock."—T. S. M.

From the 16th up to the beginning of the 17 Cent., there were altogether 9 total and 7 annular eclipses.

Barometer at every 2 ft. (ascending) ☿, falls 10th of an inch, and at 164-2-10ths.

July 10th, 1702, ☿ at Bishop's Court, 29-4-10ths.

On the mountain above the house, it fell 1 inch 1-10th.

On Snaefield, 2 in., acc. tis therefore 564 yards."

This process was then comparatively new, having been made known first by Halley, the Bishop's contemporary.—*Keble.*

The great wheel of ye shaise being 5ft. 2in. in diameter, or 15½ft. about will require a wheel of 75 teeth, to be turned by a perpetual screw, going once about by 4 turns of ye wheel to measure

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one mile. This wheel to have an arbor of 5 teeth to turn a wheel of 100 to show 20 miles. The shaise wheel goes about 340 turns in a mile.

1720. Henry Woods, of K. Andreas. as he was reaping, lost the use of his left arme so entirely, yt he has no manner of sense of it, no not when one pinches it, and tho' beat with nettles for half-an-hour yet he felt it not. The blister rose a little, but fell down agn, and yet his pulse in ye arme beats very regularly. Tis from ye shoulder point the deadness begins.

Mar. 1721. Two boats of Ballaugh, being at sea, but not any distance without hearing each other, ye men in each boat heard a voice very distinctly repeating these words—"Churr hoods," a term used by fishermen to raise the anchor. They immediately did so, and well it was for them, for a violent storm arose in half-an-hour's time, so gt as it was they had enough to save their boat and their lives. This is well attested.

N.B. Mr. Curlett assured me yt the very same thing happened once to the boat he was in, only with the addition yt ye master of ye boat saw ye appearance of a man.

N.B., 1721. A poor woman at K. Andreas; the leg sore below the knee, the flesh rotted off, and at last the bone broke off abt ye gartering place, and heald of itself, and she is now perfectly well.

I add an account of this case as given by Thomas Corlett, in a paper written by him at the time.

The case of Mrs. Joughin. This woman seeming to be in perfect health at her going to bed one night, in Apr., 1721, had occasion to rise and go to the door about midnight, from whence returning to her bed, she immediately felt a most acute pain in one of her legs; upon which her husband lighting a candle, found her leg to be turned black from a little below the knee downwards, and the extremity of the pain continuing, I Thomas Corlett was desired the next day to come and see her, which I did the same evening, and finding her leg discoloured as above I first bathed it, upon which appearing somewhat to return to its natural colour, I tried with my lancet to open a vein, but no blood issuing forth I despaired of being able to relieve her. However to humour the woman, & to endeavour if possible to assuage the pain I ordered her a poultice which was applied for several days. The next time I went to the house which was about a week after, finding the leg very black, & the pain as violent as before, I was satisfied that there was a mortification, so the poultice was laid aside, and only a softening ointment made use of for several weeks, after which visiting her again and finding the skin as far as it was black very hard and dry, I separated the sound from the unsound by an incision round the leg below the knee, from whence slipping it downwards to the toes, I stripped off the whole skin like a boot, all the nails of the toes likewise adhering thereto, and found that the flesh was so corrupted that the smell of it was scarcely to be endured. I then only applied salve round the edge of the sound part binding the skin close down just below the knee, and covered the rest of the leg with cloths to keep it from the air. In this miserable condition she continued till towards the latter end of July, when being on a certain day alone,

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& endeavouring by the help of a staff to remove from the place she sat in, the staff slipping from her, and she falling down her leg immediately snapped off round exactly betwixt the sound and mortified part, and I coming accidentally that very day dressed the wound, and in 6 weeks time the same was by God's blessing perfectly healed, and the woman is now as sound and healthy as any woman in the parish.

1721, April 18. Mr. Walker brought me two papers sent him by the Vicar of St. German. The first dated Nov. 29th, 1720, the second Dec. 12, 1720. The substance—that John Curlitt, of Murlough, in the county of Down, in the parish of Kilmogh, did give himself body and soul to Satan the Devil, who is called Lucifer, after the term of 9 years on condition that he wd give him as much money during the time as he should please; on performance of which he did bind himself, &c. To the performance of this bargain —and promises to fight under his banner during ye said term, wch if he do desert he leaveth himself to Satan's pleasure, and promises at the end of 9 years to go to himself.

1st paper—signed (with blood) sealed & delivered to the Devil. John Curlet

2nd paper—signed (wt blood) sealed & delivered in the presence of Jony Curlet and her family. John Curlet.

I sent fr ye man and showed him ye papers wch were found in his lodgings at Peel. Before he would read ym he said they were none of his writing (though his hand was well-known), and very obstinately rejected all pains I took to get him out of ye snare of ye Devil.

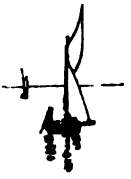
N.B.—In one of ye papers (wch I have by me) he had writ, "In but there stopt—ye word not being proper for such a bargain,"

This man fled from Ireland on acct of ye smuggling trade, and this place being too hot for him on ye acct of this act, he took boat upon wch the most dreadful storm arose, as soon as he was out of ye harbour—so yt he was given over for lost, but God is patient, and he is I hear yet alive.

N.B.—I wrote to him in June, 1729, to put him in mind, &c.

S. N. H.

(TO BE CONTINUED.)



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1885 WEATHER SUMMARY

* * * * * * * * *

THE YEAR 1885 has not been distinguished by any remarkable high or low temperatures, by any great storm or heavy rainfall. Its main characteristic has been equability with a temperature and rainfall both somewhat below the mean. The months of February, April, and July, were rather warmer than usual, while May, August, September, and October, were colder. The total duration of bright sunshine—1,559,9 hours—has been greater than in 1881 and 1884, but less than in 1880, 1882, and 1883. Probably the best idea of the weather of the year will be gathered from a brief summary of each month: January presented its usual features of gloom and storm; February was on whole mild, wet, and rather stormy; March was less windy than usual; April, till the 18th, dry and cold, with easterly winds, but after that date it became very mild and a good deal of rain fell; May was a cold month; June, fine and dry, but also cold till the last week; July was a very fine month, though rather cold till the 19th, after which it was very fine and hot; August fine but rather cold; September, stormy, wet, and rather cold; October, stormy and drier, but drier; November, gloomy and rather stormy; December, dry, with considerable alternations of temperature. The average temperature at the three stations—Ramsey, 47·69; Castletown, 47·66; and Cronkbourne, 47·22—has approached very closely to the mean (Burman 1853-61.) The great variation of the rainfall in different parts of the Island is shown even more distinctly this year than before by the amount gauged at the new station Ramsey, which has had 42·079 inches on 174 days, while Kirk Andreas Rectory, within 4½ miles, has had only 28·945 inches on 145 days, or nearly one half less.* Barometrical pressure—average for 1885, 29·876; highest, 30·647, on the 14th of March, at 9 a.m.; lowest, 28·575, on the 31st of January, at 9 a.m. Temperature—in shade, highest, 79·0, on the 26th of July; lowest, 22·0, on the 7th of December, both of Castletown. The extremes at Cronkbourne were 77·9, on the 24th of July, and 25·0 on the 8th of December.† Highest temperature, in the sun, 132·9, on the 14th of June; lowest temperature, on the grass, 18·0, on the 8th December; both at Cronkbourne. Greatest rainfall in 24 hours—at Ramsey, 1·587 in., on the 28th of March; at

* It has become more and more evident as observations accumulate that it is impossible to fix an absolute mean rainfall for the Island. There are at any rate four distinct districts in which the rainfall varies very considerably: (1) The mountains, with a mean fall probably approximating to 55 inches; (2) The eastern seaboard from Ramsey to Douglas, about 43 inches. It is a well known meteorological fact that more rain falls on the lee than on the weather side of hills —our prevailing winds being from the westward it becomes clear that our eastern seaboard will have more rain than (3) our western from Kirk Michael to Dalby, which we find to be about 38 inches. Then (4) we have the districts in which Kirk Andreas Rectory, Port Erin, Castletown, and Ballasalla are situated, whose rainfall, about 30 inches, comes direct from the sea with westerly winds. St. Mark's occupies an intermediate position with a rainfall of about 36 inches.

† These observations have not been taken at Ramsey.

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Cronkbourne, 1·338 in., on the 28th of March; at Victoria-road, Douglas, 1·280 in., on the same day; at Andreas, 1·140 in., on the 3rd of August; at St. Mark's, 1·070 in., on the 2nd of November; and at Castletown, 0·800 in., on the 30th of October.

The observers of temperature and rainfall have been Dr. Clague, at Castletown, and Mr. E. C. Kerr, at Ramsey; of rainfall only, Mr. Story, Douglas; the Douglas Water Work Company, at the Clypse Reservoir; the Rev. F. Lamothe, at Kirk Andreas; and the Rev. B. J. S. Lupton, at St. Mark's. Mr. William Harris superintended the gauge on the summit of Snaefell till it was broken in March. Mr. Quigley continued Mr. Davis's observations at Peel, but both Mr. Quigley and Mr. Trustrum at Port Erin were unfortunately unable to continue their observations throughout the year. I take this opportunity of thanking the above gentlemen for sending me the results of their observations.

A. W. MOORE.

Cronkbourne, January 9th, 1886.

	BAROMETER	RAINFALL							
		Sun dur'n	Douglas Vic.-rd.	Cronk-bourne	Cl'pse Onc'n	Castle-town	St. Mark's	Ram-sey.	An-dreas
		Hrs.	IN.	IN.	IN.	IN.	IN.	IN.	IN.
JAN.	29·804	32·1	3·430	3·727	3·840	1·920	2·250	5·756	3·000
FEB.	29·530	63·6	4·160	4·328	4·650	3·250	3·290	6·700	3·680
MAR.	30·051	126·7	3·770	3·955	3·630	2·840	3·590	5·386	3·245
APRIL	29·773	169 0	3·450	3·354	3·200	3·000	3·060	3·597	3·130
MAY	29·738	197·1	2·180	2·228	2·180	2 020	2·420	1·701	1·290
JUNE	30·036	216·5	1·700	1·799	1·680	1·250	1·420	1·041	0·860
JULY	30·139	229·5	2·330	2·544	2·200	1·640	2·380	1·461	1·240
AUG.	29·967	176·7	2·020	2·156	2·205	2·270	2·380	2·674	2·375
SEPT.	29·779	146·1	6·000	6·274	5·695	3·880	5·150	5·203	3 895
OCT.	29·711	117·0	4·620	4·879	5·360	3·280	4·200	3 943	3·270
NOV.	29·844	52·2	3 140	3·178	3 510	2·550	3·001	2·815	1·715
DEC.	30·136	33·4	2.110	1·928	1·885	1·520	1 670	1·703	1·245
	29·876	1559·9	38·910	40.263	40·035	29·410	34·813	42·079	28·945

	SHADE TEMPERATURE.									
	CRONKBOURNE.			RAMSEY			CASTLETOWN			MEAN
	9a.m	9p.m	Av.	9a.m	9p.m	Av.	9a.m	9p.m	Av.	(53·61)
	°	°	°	°	°	°	°	°	°	
JAN.	40·05	39·51	39·78	40·23	40·60	40·41	40·60	40 50	40·55	40·6
FEB.	41·82	40·92	41·37	42·24	42·01	42·12	42·10	41·20	41·65	40·2
MAR.	41·93	39·97	40·95	41·27	40·74	41·01	42.10	40·10	41·10	41·2
APRIL	46.19	42·90	44·55	45·99	45·56	45·78	47·40	43·30	45·35	43·9
MAY	48·82	44·94	46·88	49 22	46·76	47·99	50·60	45·00	47·80	49.2
JUNE	56·40	51·25	53·83	57·22	51.14	54·18	57·30	50·90	54·10	54·1
JULY	59·82	56·07	57·94	60·40	56·06	58·23	60·10	55·60	57·85	56·7
AUG.	57·94	53·26	55·60	58·66	54·92	56·79	59 00	54·00	56·50	57 7
SEPT	55·05	52·06	53·56	55·43	52·59	54·01	55·40	52·70	54·05	54·8
OCT.	47·29	44·84	46·07	46·85	45·43	46·14	46·90	45·60	46·25	50·2
NOV.	44·94	44·65	44·80	45·02	42.61	43·81	45 30	45·20	45·25	44·2
DEC.	41·64	41·01	41·32	42·42	41·30	41·86	41·80	41·20	41·50	41·6
	48·49	45·95	47·22	48·74	46·84	47·69	49·05	46·27	47·66	47·8

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NOTES AND QUERIES

TREENS AND QUARTERLANDS.—Were the Treens or the Quarterlands the older divisions? I used to consider the Treens the earlier,—but as a number of these have names that are distinctly *Norse*, *e.g.* "Sertfield," "Sleckby," "Sulby," &c., it would seem otherwise, unless indeed the older names were lost, and had others substituted for them during the Norwegian period. K.

NICKEL MEDAL, (Vol. 1, p. 36.)—I have a nickel medal, evidently of the same kind as that previously referred to in THE MANX NOTE BOOK. On the obverse it bears the "trie cassyn" encircled by the motto "We stand firm to each other." On the reverse, in the centre is inscribed, "Sir R. Black, L. Privy Seal to the Knights of Laxey, Augt 14, 1749," surrounded by "In Love and Friendship." It appears probable that these medals were struck for some social club that existed in Laxey, all record of which has passed away, as the query propounded in your first number has not yet received an answer. J. H. C.

GENERAL CUSTINE, (Vol. I., p. 73.)—Touching your note in No. 2, as to Train's allusion to Castine, though I never could find, in any book, any support for the claim that Custine was a native of the Isle of Mann, yet an old Kirk Lonan woman, who died here many years ago, who was illiterate, spoke only Manx, and who knew the local traditions, was quite familiar with the fact that there was a "General Costain," who was a Kirk Lonan man, that he was of Ballaneale, and that he was married to a woman named "Quilleash." She spoke of it as a thing well understood and undoubted in her youth, and she would be most unlikely to have derived her information from books.

W. S. KERRUISH, Cleveland, Ohio, U.S.A.

FLINTS AT PORT ST. MARY.—In "THE NOTE BOOK," of July last, I described a find of flints at Port St. Mary. I now purpose giving a more detailed description of the principal flakes and implements. A few months ago, I paid two short visits to the locality, and found it just as I left it in 1882. In these two last visits alone, I succeeded in unearthing 800 small flakes, splinters, and fragments, as well as 19 nuclei, or flint cores, 14 large rudely worked flints of uncertain character, several sorts of flint scrapers, and other implements. From their abundance I am inclined to believe that they mark the site of an ancient settlement, and the presence of shells (mostly limpets) and animals points to the

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same conclusion. Mr. John Evans, F.R.S., says—"Flakes and "splinters of flints frequently occur in and around ancient "encampments and settlements."* Being desirous of learning the true nature of these flints, I sent the principal ones to Professor Boyd Dawkins, F.R.S. He very kindly examined and noted the most curious among them, and also gave me his opinion as to their relative age. The following is what Professor Dawkins says—"The "refuse heap and flakes at Port St. Mary may be of almost any age— "Neolithic, Bronze, or even Prehistoric, or Historic Iron. It is "impossible to fix it without further evidence than that of the "flints themselves. They are, however, probably of Neolithic or "Bronze age." I am unfortunately unable to spare time or money in properly excavating the few feet of ground in which the flints occur; otherwise it should be done at once. I think, however, that it is the duty of our local Antiquarian Society to make further exhaustive investigation to ascertain, if possible, the exact relative age of this ancient refuse heap,—as well as to secure to our future museum, any relics that may yet remain. Doubtless, if a little energy were to be shewn in this matter, and research carried out on some systematic plan, remains of a more important character than have yet come to light, might be found. In all my own "rooting" (mostly done with a large nail!) I have not disturbed more than four square feet of earth, but even in that small space, I have been rewarded by finding several thousands of flint flakes, and implements. I would venture to suggest if any further investigations are initiated, that special attention be directed to the presence among the flints of other relics—such as shells, animal remains, pottery, or, possibly, ornaments. I have found many pieces of quartz along with the flints—one of which appears to have been fashioned, but it is so rude that further evidence is necessary on this point. In conclusion, I would indicate that the flints are all of the flake type, *i.e.*, that although many of them bear unmistakeable signs of having been worn by use, few exhibit any marks of secondary chipping, and even in the latter case to no great extent. In my former communication I stated that the flints from Port St. Mary were evidently far more ancient than the Neolithic arrow-head, which I found in one of the Mull Hills. I was led to believe so by the fact that Professor Worsaae classes the Danish "Kjölskenmöddings" between the Drift and Neolithic ages. It is interesting to find that the same thing occurs in the Isle of Mann as in Denmark, *i.e.*, the presence on the coast of rudely worked flakes in large numbers, while in the tumuli implements are found of a much more perfect character. Sir John Lubbock† considers that the Danish shell-mounds belong to the early Neolithic age, and the same may be so in regard to the refuse at Port St. Mary. Something might be done in the Isle of Mann to furnish additional data on this question. Our Island is very well adapted for this study, as tumuli abound, and I have no doubt that if searched for in likely places, many more coast finds would be discovered.

FREDERICK SWINNERTON.

* "Ancient Stone Implements of Great Britain," p. 257.
† "Prehistoric Times," 4th Ed., p. 248.

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THE THREE LEGS SYMBOL.—At a meeting of the Cambridge Antiquarian Society held on the 8th of February, their President, the Rev. G. F. Browne, B.D., in the course of a communication upon "Some Early Sculptured Stones and Symbols in Ledsham Church, Yorkshire," remarked that on a stone in the apsidal wall, at the point where it leaves the wall of the nave, is an almost perished incised symbol, which had escaped the keen eyes of the restorers, formed of a capital S three times repeated, the head of each hooking into the tail of another, forming a sort of triangle, with curved sides of 4 inches. It is startling and suggestive to find this symbol, cognate with the three legs of Mann and of Greek shields, and found in Hibernian and "Pictish" work, in a Yorkshire Church on the borders of the ancient kingdom of Elmete.

THE GEOGRAPHICAL POSITION OF THE ISLE OF MANN ACCORDING TO PTOLEMY.—We extract the following from an able pamphlet on Ptolemy's Geography of the British Isles, written by Mr. Henry Bradley, and recently published by the Society of Antiquaries:—"He places on the sixty-second parallel Ebuda, another Ebuda, and Ricina; and a little further north is Maleus. These five islands are collectively called by him the Ebudæ. A little south of these is Monaœda. The two Ebudæ proper may be identified with Islay and Jura, the close mutual proximity of which may account for their being bracketed together under a common name. Ricina, from its name and its position near to Fair Head seems to be Rathlin (Irish Rechra, genitive Rechrann.) Maleus—the position and the name again concurring—appear to be Mull. There is some uncertainty as to the reading of Monaœda. Some editions have Monarina; and Mr Skene, on the evidence of the coincidence of name, identifies the island with Arran. It seems, however, probable that both Monœada and Monarina are corruptions of Monapia. This name, which is given by Pliny as that of an island in the Irish Sea, is the legitimate phonetic ancestors of Manaw, the Welsh name of the Isle of Mann. It is more likely that Ptolemy should have omitted to mention Arran than that he should have overlooked the Isle of Mann, and the situation of "Monaœda" agrees better with the latter than with the former. Ptolemy's Mona, placed by him near the Wexford coast, is certainly not the Isle of Mann, but Anglesey."

MANX CARVALS. — Would it not be very desirable to preserve some of the old Manx Carvals, which are mouldering away in MSS. books by printing them in THE MANX NOTE BOOK?

MANNINAGH.

[We would gladly carry out the idea of our correspondent if it were practicable, but the carvals are for the most part much too long for our space, many of them extending to 400 lines or more. We are glad, however, to observe that the good work of preserving them has been undertaken by the "Mona's Herald," and we understand that the proprietors of that newspaper intend to re-publish them in book form.—ED.]

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MANX RHYME ABOUT THE CUCKOO.
YN COOAG.

Ta'n Cooag veg veen,
As t'ee yeean veg feer bwaagh,
T'ee ry clashtyn sy keylljyn,
As ayns lheeanneeyn traagh,
T'ee cheet mysh laa boaldyn,
Son three meeaghyn dy hraa,
Agh ta'n chied sheeig dy hraagh,
Chur ersooyl ee—t'ad gra.

The Cuckoo, that dear
Little beautiful bird,
In the woods and the meadows
Her sweet voice is heard;
She comes late in April
Or early in May,
But goes at the sight
Of the first rick of hay.

W. J. Cain.

INSULAR LOCALITIES MENTIONED IN OLD DOCUMENTS AND HISTORIANS.—Can any of your readers identify any of the following places? In the Charter of the Bishopric of Mann, dated A.D. 1505, printed at pp. 27-31 of Vol. IX. of Manx Society's publications, we find mentioned "the Church of St. Crove, "the lands of Cullufly," "of Fotyfdeyn," and a twelfth of the land of St. Columbe, which is called Here." The Parish Church of Arbory is, I believe, dedicated to St. Colombee. Chaloner speaks of "Chering Cross where the rare grotto is," and Blundell of the "Clawnely River in Kirk Kirkly." Student.

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MEETINGS OF SOCIETIES

*

THE ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.

AT a Meeting of the Isle of Mann Natural History and Antiquarian Society, held at Ramsey, on January the 7th, the President, Mr. P. M. C. Kermode, M.B.O.U., read a paper "An Introduction to the Study of Lichens in the Isle of Mann," in which he urged the formation of collections and a more general support of the library, which was contemplated from the first. The paper, which was deeply interesting, was illustrated by coloured diagrams representing specimens of lichens. A letter was received from Professor Herdman, D.Sc., F.L.S., &c., of University College, Liverpool, expressing thanks for his election as a Corresponding Member, and presenting to the Society two of his works, viz., "The Vertebrate Fauna of the Firth of Forth," and a "Phylogenetic Classification of Animals," which were accepted with hearty thanks.

February the 4th.—A Meeting was held at Castletown, the President in the chair, when an interesting paper by Dr. Alfred Haviland was read on "The necessity for collecting and arranging the ascertained facts relative to the Glaciation of the Isle of Mann." A communication was also received from A. Ramsey, Esq., F.G.S., respecting "Phenological Stations," and it was decided to attempt such work in various parts of the Island under a settled plan. The President exhibited a good rubbing of the sculptured cross found on the Calf, now in the possession of Mrs. Quayle, Bridge House; some Geological specimens were shown, and the Rev. Ernest B. Savage, M.A., Secretary, brought to the meeting a curious specimen of a "holed stone," found near Snaefell on a recently dug drain. Mrs. John Goldsmith, of Ramsey, and Mr. Windus, of Greeba Castle, nominated at the last meeting, were duly elected Ordinary Members.

March the 11th.—The Seventh Annual Meeting was held in S. Thomas' School, Douglas; Mr. P. M. C. Kermode, presided. A communication from Professor Herdman, "Notes on the Marine Fauna of the South of the Isle of Mann," was presented to the Meeting. The Secretary's Report showed that there were 81 Members of the Society, viz., 5 Honorary, 9 Corresponding, and 67 Ordinary Members. In the autumn of last year Professor Boyd Dawkins, F.R.S., an Honorary Member of this Society, visited the Island, and at the request of His Excellency the Lieut.-Governor, prepared a most valuable report on Manx Antiquities. This ought to lead to the passing of an adequate measure for their preservation. The report closed with an argumentum ad judicium, why the Committee of Council on Education should not give the same encouragement to the teaching of Manx in Elementary Schools in the Isle of Mann, as was

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given to Welsh and Gaelic in Wales and Scotland? On the practical utility of promoting the study of the Manx language, an animated discussion took place, in which the Rev. W. Morris, M.A., Messrs. J. C. Crellin, J. A. Brown, C. O. Wickert, S. Nuttall, and others, took a principal part. It was ultimately agreed that a petition be presented to the Committee of Council on Education to endeavour to bring this about.

The President's Address, of which we regret we are not able to give more than a mere abstract, was able and exhaustive; it dealt with (1) The Objects and Origin of the Society; (2) The Natural History of the Island; (3) The Antiquities of the Island; (4) The future of the Society.

THE ORIGIN AND OBJECTS OF THE SOCIETY—

It was for the purpose of concentrating and combining the efforts of individual observers, of communication of discoveries, and facilitating the interchange of ideas on Natural History and Antiquities.

THE NATURAL HISTORY OF THE ISLE OF MANN—

This subject was treated in an manner that reflected the highest credit on the author, and displayed considerable research. A list of authors and their works was given, who had treated of the following subjects, viz., Geology, Mineralogy, Palæontology, Botany, Zoology, &c.

THE ANTIQUITIES OF THE ISLAND—

These received a fair share of attention, and it was pointed out that the first aim of the Members of the Society should be directed towards furnishing a complete catalogue of all our Antiquities, at the same time never losing sight of the great need that existed for a Manx Museum.

THE FUTURE OF THE SOCIETY—

If only we are persuaded to work together, and each Member can contribute some little, this is what our Society can do, and our future success and popularity will be assured. We shall be recognised as an institution deserving the patriotic support of our countrymen at home and abroad, the encouragement of influential individuals and learned Societies, and the recognition and aid—if required—of our Legislature.

The following were unanimously elected Officers for the ensuing year:—Hon. President, His Excellency the Lieut.-Governor; President, the Rev. Ernest B. Savage, M.A.; Treasurer, Miss A. M. Crellin; Secretary, Mr. W. J. Cain. The Rev. Ernest B. Savage, M.A., was elected delegate to represent the Society at the British Association. A vote of thanks to the Officers for their services during the past year terminated the meeting.

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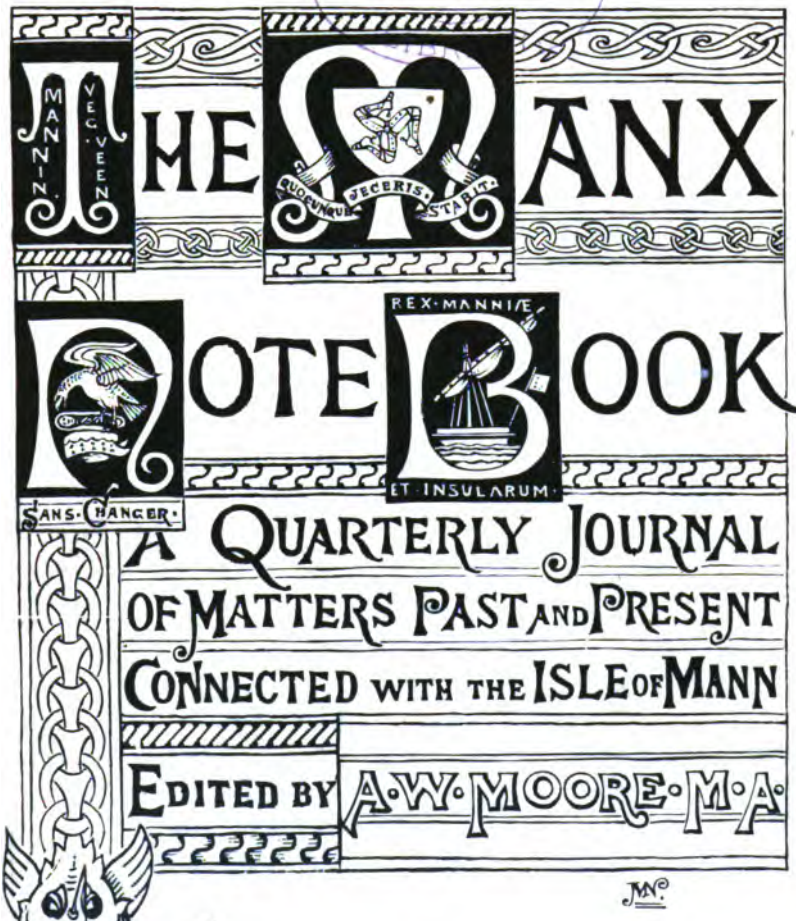

THE MANX NOTE BOOK

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A·W·MOORE·M·A·

NUMBER 7

JULY 1886

DOUGLAS

G. H. JOHNSON

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❖

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THE Editor will guarantee the publication of the Four Numbers within the year, but not the punctual publication of each number.

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ALL Communications must be authenticated by the Name and Address of the Writer, not necessarily for publication, but as a guarantee of good faith.

❖

THE Loan of Old Documents, Newspapers, Memoranda of Noteworthy Facts, in any way connected with the Isle of Mann, and information concerning "Manx Worthies" and "Old Manx Families," will be acceptable. Nothing under these latter heads will be published without being submitted to their representatives if any.

❖

THE MANX NOTE BOOK forms an excellent medium for Advertisements, which will be received by the Publisher, before the 1st of March, June, September, and December respectively. Scale of Charges, per each insertion:—One Page, £1; Half-page, 12s. Quarter-page, 6s. 6d.; Four Lines, 2s. 6d., 6d. per Line afterwards.

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THE
MANX
NOTE-
-BOOK

JULY 1886

BALLAUGH OLD CHURCH

THE MANX RUNES

THERE ARE NO REMAINS OF ANTIQUITY IN THE ISLE OF MANN EQUAL IN THEIR INTEREST TO THE ANCIENT CROSSES WHICH STAND IN MANY OF THE CHURCH-YARDS. THESE CROSSES ARE unimpeachable monuments at once of the ancient Celtic civilization of the Island, and of that subsequent Scandinavian occupancy and dominion which lasted for about four hundred years, from the close of the ninth century nearly to the end of the thirteenth. These Manx monuments are sepulchral crosses, exhibiting two very peculiar types of ornamentation. The inscriptions are in a Norwegian dialect, and written

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in that singular Scandinavian alphabet which offers one of the most curious problems in the whole history of the art of writing.

The letters of this alphabet are called Runes, and the alphabet bears the name of the Futhork, from the first six Runes, which represent the sounds F, U, TH, O, R, K. In Sweden, Norway, and Denmark, about 2000 runic inscriptions have been found, the earliest being probably as old as the Christian era, while a few are as late as the middle of the 15th century, when the runic writing was finally superseded by the Roman alphabet.

The origin of the Runes has been the subject of prolonged controversy, the most diverse theories having been maintained. The opinion now generally accepted was first put forward in a book published in 1879, entitled "Greeks and Goths; a Study on the Runes," in which the author of the present paper maintained that the runic writing was derived from a variety of the Hellenic alphabet used in the Greek colonies on the Black Sea about the 6th century B.C. It would seem that the Goths, who then occupied the region between the southern coast of the Baltic and the upper waters of the Dnieper, must have obtained a knowledge of the art of writing from the merchants of Olbia and other Greek colonies on the Euxine, who, according to Herodotus, voyaged forty days' journey to the North by the great trade route of the Dnieper. At some subsequent but very early period, certainly before the time of Ptolemy, a portion of the Gothic people migrated northward across the Baltic, where they have left their name on the Swedish province of Gothland. In the 2nd century A.D. other Gothic hordes marched southward and invaded the Eastern empire, reaching the Danube in the reign of Caracalla. The language of the Scandinavian and the Danubian Goths was the same. The inscription on the Tune stone in Norway, which is assigned to the 3rd century A.D., is pure Gothic, such as was used by Ulfilas in the 4th century for a translation of the Bible, made for the benefit of the Goths then settled on the Danube.* The runic writing must also have been the common

* See "Corpus Poeticum Boreale," Vol. I., p. 573.

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property of the undivided Gothic nation before these migrations began, since inscriptions in the ancient runes have been found not only in Scandinavia, but on the Dnieper and the Danube, and as far west as the Saône, along the track of the Gothic and Burgundian hosts who ravaged the Mediterranean lands, and finally founded kingdoms in Italy, Gaul, and Spain.

For the somewhat technical discussion by which these early Gothic runes are identified with corresponding letters of the ancient Greek alphabet, the reader must be referred to the work above cited, in which the arguments are set forth in detail.

Among the southern Goths, who came into contact with Greek and Latin civilization, the runic writing speedily died out, but in the North, where there was no competing alphabet, it survived for many centuries. It was employed by the Swedes, the Norwegians, the Danes, the Jutes, and the Angles, but seems to have been unknown to the Franks, the Saxons, the Lombards, and to all the purely German tribes. Hence no runic stones have been discovered in Germany, or France, or in those parts of England which were conquered by the Saxons; whereas runic inscriptions have been found in East Kent, which was conquered by the Jutes; in Lincolnshire, Yorkshire, and Durham, which were colonized by the Angles; and also in the Orkneys, the Hebrides, Cumberland, and the Isle of Mann, which were occupied, at a later period, by Norwegian settlers. The number, values, and forms of the Runes underwent considerable modifications as time went on, so that the runic inscriptions of different epochs can be clearly distinguished from one another. Thus the Kentish inscriptions are in Gothic Runes of the 5th or 6th century, those of Mercia and Northumbria in Anglian Runes dating from the 7th century onwards, while those of Cumberland, the Orkneys, and the Isle of Mann, are in Norwegian Runes of the 10th and following centuries. Thus the three series of runic inscriptions in our Island are to be referred to the three great epochs of Scandinavian conquest.

The Isle of Mann has yielded no less than thirty-eight crosses, or fragments of crosses, which may be attributed to the Scandinavian invaders, and of these nineteen bear

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inscriptions in runic characters. The object of the present paper is to investigate their origin and their date, and to arrange them, as far as possible, in chronological sequence.

In attempting this task certain preliminary limiting considerations must be borne in mind. Since the stones are sepulchral crosses, they manifestly belong to the Christian period. The inscriptions are in a Scandinavian dialect and alphabet. The names are usually Norse, but occasionally Celtic. The elaborate ornament is mostly Irish in its character, but, in some cases, it has been modified by Scandinavian influence. Two runic futhorks, one earlier than the other, are employed. Hence the conclusions may be drawn that the monuments extend over a considerable period, during a portion of which time Celtic influences prevailed; that the earliest stones are not only later than the immigration of the Scandinavians, but also subsequent to their conversion; while, on the other hand, they must be earlier than the time when the Norse language died out and the Runes fell into disuse.

Let us now examine to what extent these considerations can be brought into connection with the facts of Manx history, so far as they are known.

The Manxmen belonged to the Goidelic branch of the Celtic race, and spoke a language closely akin to the ancient Irish. They had been converted probably in the 5th century, certainly not later than the 6th, by the colleagues or the successors of St. Patrick. The round tower, near Peel, belongs to the same type as the round towers of Ireland, and must have been erected under Irish influence. Taken in conjunction with the name of St. Patrick's Isle, on which it stands, it goes far to establish the Irish origin of the ancient Christianity and civilization of the Manxmen. About the close of the 9th century many Norwegian chiefs, still heathens, fled with their dependants from the iron rule of Harald Fairhair, and established themselves in Iceland, Ireland, the Hebrides, and the Isle of Mann. This emigration began after Harald's subjugation of Norway in 883 A.D., and probably continued for about forty years. The conversion of Norway, attempted during the latter half of the 10th century, was effected in the reign of Olaf the

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Saint, 1015-1030, A.D. The conversion of the Northmen in the Isle of Mann seems to have followed closely on that of the mother country. The early bishops of Mann bear Celtic names, and probably ministered only to the Celtic population. There seems to have been a break or dislocation in the episcopal succession shortly before the time of Roolwer (Hrólfr), who is the first bishop who bears a Scandinavian name. The list of bishops in the Chronicle of Mann, which was compiled by the Monks of Rushen Abbey, begins with him, and says he was the first bishop before the time when Godred Crowan began to reign, that is, before 1080 A.D. The chronicler adds the significant statement that "there were many bishops from the time of the blessed St. Patrick," yet it is sufficient to have begun the account of the bishops from Roolwer, "because we are entirely ignorant who or what *(qui vel quales)* were the bishops before Roolwer's time; for we neither find any written documents on the subject, nor have we any certain accounts handed down by our elders."* It is plain that the monks of Rushen recognized no regular episcopate before Roolwer's time, and the phrase *qui vel quales* implies that the so called bishops of earlier date, mentioned in the Irish annals, who all bear Celtic names, were merely Culdee abbots of the Iona type, who exercised their functions only among those of their own race. Hence it seems not unreasonable to suppose that the conversion of the Northmen in Mann, and the organization among them of a regular episcopate of the Roman type, cannot have taken place before the middle of the 11th century. To any earlier period than this it would, therefore, not be safe to to assign any of the crosses bearing runic inscriptions.

The great expedition of Magnus Barefoot, who set sail from Norway with one hundred and sixty ships, resulted in the conquest of the Island in the year 1098, and was followed by a fresh influx of Norwegian settlers. We are told that he was so much pleased with the beauty of the Island that he chose it for his abode, and that when he started for Ireland on the voyage of exploration in which he was killed, he took with him only sixteen ships. Many of his followers must have been left behind. To

* "Chronicon Manniæ," p. 114.

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this increase of the Scandinavian element in the population we may probably attribute the peace and prosperity which prevailed during the time of Olaf, King of Mann. All the conditions point to his long reign, 1103-1153 A.D., as a period favourable to the erection of some of the more costly crosses on the Island. In 1154, after his death, the connection with Norway was drawn closer by the subjection of the Manx bishopric to the archiepiscopal see of Drontheim. The invasion of the Scots in 1228, which reduced a large part of the Island almost to a wilderness,* the subsequent decline of the Norwegian power, and the final cession of the Island to Alexander III. of Scotland in 1266, after the battle of Largs, in which many of the Manx chiefs of Scandinavian lineage perished, are events which point to the first half of the 13th century as the probable limit of the period to which the runic monuments may reasonably be attributed.

On historical grounds, therefore, we may assign the runic inscriptions in the Isle of Mann to the two centuries of Scandinavian Christianity and Norwegian power, from about 1050 to 1250. It would also be reasonable to suppose that the crosses with Celtic names and pure Irish ornament belong to the earlier part of this period, during which the influence of the ancient Celtic art and of the Celtic population continued to be strong; while the crosses with Norse names and Scandinavian ornament may be referred to a later time, after the Scandinavian element had been strengthened by the influx of fresh Norwegian settlers about the year 1100, and by the ecclesiastical union with Norway which took place in 1154.

We have now to examine how far these historical inferences are borne out by the internal evidence furnished by the monuments themselves, that is, by the artistic quality of the ornament, and by the contents, the dialect, the palæography of the inscriptions.

We may deal first with the artistic style displayed in the ornamentation of the crosses. A few are of unmistakably Irish character, a few are as markedly

* "Chronicon Mannïæ," p. 90.

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Scandinavian, while the rest exhibit a gradual transformation from one style to the other. The essential difference between the two styles cannot be too clearly grasped: the one is essentially geometric, the other zoomorphic. The pure Irish art is exhibited in great perfection in the elaborate ornamentation of the splendid codices belonging to the Irish school of calligraphy, such as the Book of Kells, St. Cuthbert's Gospels, or St. Chad's Gospels, all of which date from the end of the 7th century or the beginning of the 8th. It is also seen on many sculptured stones in Ireland and Scotland. The ornament is a representation, on parchment or stone, of complex interlacing cords, with elaborate knotwork of marvellous ingenuity and diversity. It is impossible to believe that such patterns could have been invented by scribes or stonemasons; they must have grown out of something else, and can only be regarded as survivals of art work of an earlier period in some more suitable material, just as the Greek temple was an imitation in stone of a primitive wooden structure, the ends of the roof beams and the wooden pegs by which they were fastened together, leaving as survivals the triglyphs and the guttæ, which became purely decorative details. The intricate scroll work of the great codices may be an imitation of the patterns of artistic rush mats which adorned the halls of Irish chiefs and abbots, while the stone crosses of early date, such as that at Kilklespeen in Ireland, shown in the plate on opposite page,* unmistakably suggest the supposition that they were merely reproductions in a more durable material of still older crosses constructed of interwoven wickerwork. If, during the Celtic period, the mortuary crosses were merely of basket work, this would account for the fact that they have all perished, leaving as survivals those elaborate imitations in stone which belong, as the runic inscriptions testify, to the Scandinavian period. This style of interlaced geometric ornamentation must certainly have been employed in the books, and very possibly in the stonework of the Celtic church at the time of the Scandinavian conquest, and would furnish the only available artistic models. Hence we must consider those Manx crosses

* From French, "Ancient Sculptured Stones," (Manchester, 1858.)

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which display pure Irish ornament as the earliest in date. A good example of this pure Irish art is the lovely Nial Lumgun cross at Kirk Michael, figured on the plate opposite page 97, which, as will presently be shewn, may claim to be the oldest of the inscribed crosses in the Island.

The native Scandinavian art, as exhibited on Swedish and Norwegian stones, is of a character wholly different. The ornament is zoomorphic, a style repugnant to the artistic conceptions of the Celtic races. Huge serpentine monsters, terrestial or marine, engaged in fierce combat, with their writhing bodies intertwined, are depicted on the Scandinavian stones*, just as the Kraken, the Dragon, the Snake, and the long Serpent, were carved as figure-heads on the prows of the viking galleys.† On some of the Manx crosses, such as the Thorlaf cross at Kirk Braddan (figured on plate, p. 97), we see an ornate form of this draconic decoration covering the shaft, while the head of the cross exhibits a survival of the Irish knotwork employed on the cross at Kirk Michael. It is plain that the stones which display the writhing serpents, so characteristic of Scandinavian design, must be referred to a period when the milder Celtic art, with its exquisite geometrical patterns, had been infected by the fiercer ideas congenial to the descendants of viking chiefs. These two characteristic crosses, the Thorlaf stone at Kirk Braddan and the Nial Lumgun stone at Kirk Michael, may be taken to represent the two extreme types—Irish and Scandinavian—to be found on the Island, and must evidently be separated by a considerable period of time. Of intermediate date is a series of stones which exhibit a gradual transition from the Celtic to the Scandinavian type of ornament. The Kirk Malew cross‡ and the great Jualfr cross§ at Kirk Michael may be taken as instances. In these, especially the latter, the main and central ornament is Irish, while the subsidiary and superadded ornament is Scandinavian. From a study of these monuments it becomes plain that the Irish cross, with

* Numerous examples, some belonging to the heathen, others to the early Christian period, are figured in Stephens' "Runic Monuments," Vol. II., pp. 635-740.

† See "Corpus Poeticum Boreale," Vol. II., p. 217.

‡ Cumming's "Runic Remains of the Isle of Mann," plate v, fig 15.

§ Ibid. plate iv., fig 13.

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pure geometrical ornament, was the original type, out of which the Scandinavian cross, with zoomorphic ornament, was gradually developed.

It is manifest, therefore, that the Manx stones, inscribed or uninscribed, may be roughly classified in accordance with their artistic character, the pure Irish crosses being the oldest, and the Scandinavian stones the latest in their date.

We next pass to the inscriptions on these stones, in search of any chronological indications which may be yielded either by the forms of the Runes, the dialect, or the contents.

Unfortunately, none of the Manx monuments can, with any certainty, be connected with personages known to history. The names Nial, Grimr, Dugald, and Utr, are, it is true, found on various crosses, and persons bearing these names figure in Manx history in the years 914, 996, and 1098, but these names were so common in the Isle of Mann that it would be unsafe to identify them, or to draw any inference from their appearance, with the possible exception of Utr or Otter, Earl of Mann, who was slain in 1098.

The foregoing conclusions as to the relative age of the crosses are supported by variations in the spelling of certain recurring words, attributable either to dialectic change, or to modifications in the phonetic values of certain Runes. The usual formula in the inscriptions is

A.B. raised this cross to C.D.

The crosses with Celtic ornament usually have

A.B. raisti krus thana aftir C.D.

On those with Scandinavian ornament we have

A.B. risti krus thono aft C.D.

The crosses with mixed ornament vary between these spellings.* Such distinctions are perhaps of no very

* Three of the four Irish crosses read *raisti*, on the fourth the word does not occur. The three Scandinavian crosses have *aft*; two of the four Irish crosses have *aiftir* or *aftir*. Three of the four Irish crosses have the Rune ᚪ for the vowel in *thana*; the three Scandinavian crosses use the Rune ᚬ which originally denoted but was afterwards softened into ö. Of the crosses of intermediate style, those which incline most to the Irish ornament incline also to the earlier spelling, and *vice versa*.

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great value, but, so far as they go, they confirm the argument drawn from the artistic character of the monuments.

A far safer guide than the dialect is the palæography. Fortunately for our purpose, several runic inscriptions exist in Cumberland and elsewhere, to which dates can be assigned, and hence, by a comparison of the forms of the Runes, approximate dates can be obtained for the Manx records. Especially valuable are the inscriptions from Cumberland,* as it was settled by Norwegian emigrants at the same time and under the same circumstances as the adjacent Isle of Mann. The fact that the Abbey of Furness nominated at one time to the See of Mann shews how close the connection remained in after times.

The monuments, mostly with inscriptions† of precise date, which may be used for comparison with the Manx Runes, are as follows:

1. A cross at Collingham, in Yorkshire, erected in memory of King Oswin, who was killed 650 A.D.
2. A cross at Bewcastle, in Cumberland, in memory of King Alcfrith, who died 670 A.D.
3. The cross at Ruthwell, near Dumfries, containing a part of Cædmon's Dream of the Holy Rood, about 680 A.D.
4. Fragment of a cross at Leeds, in memory of King Onlaf, 872 A.D.
5. Inscription of King Harald, in memory of his father, Gorm the Old, who died in 935 A.D.
6. Inscriptions of King Sweyn, about 1000 A.D.
7. Inscription in Carlisle Cathedral by Tolfin, who was probably the Tolfin dispossessed by William Rufus, after his conquest of Carlisle, 1092 A.D.
8. Inscription at Bridekirk, in Cumberland, on a font probably carved by Bishop Pudsey's architect, 1150-1170 A.D.
9. Inscription on a rock at Barnspike, in Cumberland, recording the death of Gilhes Bueth, 1160-1170 A.D.
10. Runes of King Waldemar, c. 1240 A.D., preserved in a MS., written about 1290.
11. Two inscriptions of ownership, in Manx Runes, on the broach of a warrior killed at the battle of Largs, 1263 A.D.
12. Inscription in Manx Runes, on the sword-belt of a warrior buried at Greenmount, near Dundalk, Co. Louth.
13. Inscription in Manx Runes, by a hermit who lived in St. Molio's Cave, Holy Island, Arran.

* The inscription on the cross at Bewcastle, in Cumberland, is however in the earlier Anglian Runes, which are used also on the Yorkshire crosses and on the cross at Ruthwell.

† For accounts of these inscriptions see Stephens' great work on Runic Monuments.

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14. Inscriptions of various dates, some in Manx Runes, at Maeshowe, Orkney.
15. A very early Christian inscription, relating to the payment of tithes, on a ring attached to the church door at Forsa, in Sweden, c. 1150-1200 A.D.
16. A very early Christian inscription on a bell at Holmen, in Norway, c. 1150-1250 A.D.

A superficial examination of these inscriptions will suffice to show that all the Manx records are decidedly later than the 7th century Runes at Collingham, Ruthwell, and Bewcastle, and also somewhat later than the 10th century Runes of Harald and Sweyn; that they are nearly of the same age as the 11th and 12th century inscriptions of Cumberland, but older than the 13th century Runes of Waldemar. From a palæographical point of view, the greater number can be assigned to the 12th century, though some may have been written at the end of the 11th, or the beginning of the 13th, a result which agrees with the historical limitations already obtained.

When we go into greater detail, it will be observed that on the Manx stones two runic alphabets, or futhorks, are used, one of which must be somewhat earlier than the other. It is important to determine the relative priority of these Futhorks, as one of them, which we will call Futhork A, is only used on the Nial Lumgun cross at Kirk Michael,* which has Celtic names and Irish ornament; and the other, which we will call Futhork B, is employed on the Thorlaf cross at Kirk Braddan, which has Norse names and Scandinavian ornament. Mr. Cumming, following Prof. Munch, calls Futhork A the new Runes, and Futhork B the old Runes. If this is correct, it would upset all our previous conclusions drawn from the artistic style of the ornament, and we should have to believe that the crosses of pure Scandinavian type, with Norse names, are earlier than those with Celtic names and Irish ornament.

The question of the relative priority of these Futhorks is therefore of some importance, as, incidentally, it

* Another inscription in these Runes, also from Kirk Michael, does not seem to have belonged to a mortuary cross. It reads

[B]ITRA : IS : LAIFA : FUSTRA : GUTHAN : SUN : ILAN

Better is it to have a good foster son than an ill son

The stone is believed to be lost, but there is a cast of it in the possession of Sir Henry Dryden.

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settles the question of the chronological order in which the stones must be arranged.

The two Futhorks differ mainly in the form of the Runes for *a*, *n*, *s*, and *t*, and in the value of the Rune for *o*. We may confine ourselves, as a basis of comparison, to the consonantal Runes, as their phonetic values do not vary. We have in Futhork A, ᚾ = *n*, ᛋ = *s*, and ᛏ = *t*, while in Futhork B, we have ᚿ = *n*, ᛁ = *s*, and ᛐ = *t*.

Now, if we compare these test forms with those in the dated inscriptions, it is clear that the earlier inscriptions exhibit the A forms, and the later inscriptions the B forms; and also, that the change took place in the course of the two centuries to which the Manx inscriptions must be assigned.

The A forms of all three Runes are found in the following dated inscriptions: Bewcastle, 670 A.D., Ruthwell, 680 A.D., Gorm, 935 A.D., and Sweyn, 1000 A.D. On the other hand, the B forms of all three Runes agree with the forms in the early Christian inscriptions on the Forsa ring and the Holmen bell, 1150-1250 A.D.; with King Waldemar's Runes, 1240 A.D.; and with the inscriptions in St. Molio's cave and on the Louth sword belt, which are assigned to the beginning of the 13th century. Hence it is clear that the A forms are older than the B forms. To ascertain the precise time when the change came about, we notice that at Carlisle, 1092 A.D., we find the old *s*, the new *n*, and both forms of *t*. Bridekirk, 1150-1170 A.D., has the new forms of *n* and *s*, and the old form of *t*. Barnspike, 1160-1170 A.D., has the old *s* and *t*, and the new *n*. Hence it appears that the new forms were coming into use before 1092, while the old forms were not altogether superseded in a remote district in Cumberland in 1170.*

Hence we see that the results of the palæographical investigation are in no way inconsistent with the historical probabilities. The historical evidence leads to the

* The older forms probably maintained themselves longer in Cumberland than in the Isle of Mann, which was in closer connection, political and ecclesiastical, with Norway, where the new forms seem to have arisen.

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conclusion that none of the crosses are later than the battle of Largs in 1263, or earlier than the conversion of the Northmen in Mann, which took place a few years before 1080 A.D.; limits which are somewhat narrowed by the two great devastations of the Island, by the Scots in 1226, and by Godred Crowan in 1075. Moreover, we gather that the form of the Runes and the style of ornament may have been influenced by the fresh influx of Norwegian settlers after Magnus Barefoot's expedition in 1098, by the tranquility prevailing during Olaf's reign, 1103-1153, and by the closer union with Norway in 1154. On the other hand, a comparative study of the available monuments leads to the conclusion that the oldest Manx inscriptions must be considerably later than the year 1000 A.D., and earlier than 1240; while the change in the Futhork, which was followed by changes in the dialect, and in the character of the ornaments, may have taken place as early as 1092, but can hardly have been so late as 1170.

These dates, obtained by independent processes, agree as closely as could be expected. Although the margin of uncertainty is not great, there are other considerations which point to results even more definite. Of all the inscribed crosses on the Island, the oldest is the Nial Lumgun cross at Kirk Michael, as is proved by the Celtic names, the form of the Runes, and the archaic style of the ornament. Referring to the plate on p. 97, it will be observed that the dress of the three figures reaches to the feet.* There is another cross at Kirk Michael† to the memory of Rumun (Hrómundr), which must be of somewhat later date, since the names are Scandinavian, the inscription in the later Runes, and the ornaments, though still Irish, decidedly more developed, exhibiting what has been called the pelleted-ribbon pattern, which frequently appears in later crosses. On this cross are two figures dressed in short kilts, not reaching to the knees. Now, as Mr. Cumming has pointed out, Magnus Barefoot, who conquered Mann in 1098, received his nickname from his adoption of the Highland kilt during the Scottish wars, and it seems not unreasonable to suppose that the cross with the earlier

* Cumming, "Runic Remains," plate xi, fig. 28.
† Ibid. plate ii, fig. 3.

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Runes, and the figures clad in the long garment, is older than Magnus Barefoot's conquest, and that Hrómundr, the Northman, who is represented with a kilt on a cross with later Runes and later ornament, must have lived at a time when the dress worn by the Norwegian king had been adopted by his followers. One of these crosses, therefore, will be somewhat older, and the other somewhat later than the year 1098. They cannot, however, be separated by any very great interval, because, as we will proceed to show, both must have been executed by the same artificer. The proof is not difficult. Between these two we can interpolate two other crosses of intermediate date. These two crosses, both with the new Runes, were, as we learn from the inscriptions upon them, made by Gaut Björnson. One is the Mail Brigdi cross at Kirk Michael,* the other, the Ufaig cross at Kirk Andreas.† On the first, Gaut states that he "made this, and all in Mann." He must, therefore, have made the Nial Lumgun cross, with the older Runes, which stands in the same churchyard. On both the names are Celtic, and both have Irish ornament, and both, to judge by the execution, may have been the work of the same artist at different periods of his life. The Nial Lumgun cross, with the earlier Runes, is in the archaic Irish panelled style, with the ornament somewhat stiff, and exhibiting obvious survivals of a wicker-work prototype. On the Mail Brigdi cross, the ornament is less cramped, the treatment more free, and a very peculiar chain-work design, repeated on several later crosses, makes its appearance on the front of the cross, while the back has a plaited wicker-work ornament. The Ufaig cross at Kirk Andreas, also, according to its inscription made by Gaut, has the plaited ornament on the front, the later chainwork ornament not being introduced. Hence we infer that the Kirk Andreas cross was made before Gaut had invented the ingenious chainwork ornament found on the Mail Brigdi and other crosses. The more archaic ornament on the face of the one is relegated to the back of the other. Hence we conclude that the Ufaig cross at Kirk Andreas is the older of the two, and must be one of the crosses of which Gaut claims the authorship in

* Cumming, "Runic Remains," plate i, fig. 1.
† Ibid. plate iii, fig. 10.

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the inscription on the other. We have, therefore, four crosses, all by the same artificer, which can be arranged in chronological order:

1. The Nial Lumgun cross, at Kirk Michael, with the old Runes and the long garments.
2. The Ufaig cross, at Kirk Andreas, with the new Runes; claimed by Gaut.
3. The Mail Bridgi cross, at Kirk Michael, with the new Runes, the chain work ornament, and the rope ornament; claimed by Gaut.
4. The Rumun cross, at Kirk Michael, with the new Runes, the kilt, the chain work ornament, a rope ornament,* and the pelleted-ribbon ornament.

The first of these may be assigned to the end of the 11th century, and the others to the early part of the reign of Olaf 1103-1153. To the same reign we may also assign some other crosses, in Gaut's style, such as the Tynwald† cross, a fragment at Kirk Michael,‡ both early, with plain chain work, and the later Ballaugh cross,§ which has the chain work ornament, both plain and pelleted, and the rope ornament pelleted; as well as the Thurketel cross at Kirk Braddan,** and an uninscribed cross at Kirk Maughold††, both early.

All these crosses are distinguished by their pure geometrical patterns, and the absence of the zoomorphic ornament which characterizes native Scandinavian art.

This new style appears in a rudimentary form on the Kirk Malew cross,‡‡ the two Conchan crosses,§§ and, somewhat more developed, on an uninscribed cross at Kirk Michael.*** On these Gaut's peculiar chain work has disappeared, and the interlaced rope work is less ingenious and more conventional.

The latest of the inscribed crosses, on which the Scandinavian style is most fully developed, are two at Kirk

* This rope ornament, on the right hand side at the back of the cross, is absolutely identical with the rope ornament on the right hand side of the front of the Mail Bridgi cross, and proves that Nos. 3 and 4 were made by the same person. The pelleted-ribbon pattern and the rope ornament are seen in the initial letter at the beginning of this paper, and the chain-work ornament on the cover of the number.

† Cumming. "Runic Remains," plate ii, fig 5.

‡ Ibid. plate ii, fig 4. § Ibid. plate i, fig 2.

** Ibid. "Recently-discovered Crosses," No. 1. †† Ibid. No. 2.

‡‡ Ibid. "Runic Remains," plate v, fig 15.

§§ Ibid. plate vi, figs. 17 and 18. *** Ibid. plate vi, fig. 19.

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Braddan,* one of which is figured on plate, p. 97. These crosses are manifestly separated by a considerable interval, perhaps as much as a century, from those of Gaut. Both of the Braddan crosses are plainly from the hand of the same artist, who, as we learn from the inscription on one of them, was named Thorbiarn (Thorbjörn). The Irish ornament has now nearly disappeared, being replaced by zoomorphic designs of more artistic style than is found in Scandinavia itself. The execution is free, and instead of a somewhat clumsy cross being sculptured in relief on an oblong slab, the stone is itself shaped into a graceful cruciform outline. These crosses, which bear Scandinavian names, Thurlabr (Thorlafr), Eabr (Jabr), Utr (Otter), and Froga, may perhaps be as late as the beginning of the 13th century. Somewhat earlier, but distinctly later than Gaut's time, is the magnificent Jualfr cross† at Kirk Michael, frequently called "The Dragon Cross," from the two dragons at the base. On this cross, the two styles of ornament, Celtic and Scandinavian, are associated, rather than blended as on the two Braddan crosses. The inscribed crosses may thus be distributed over rather more than a hundred years, from the end of the 11th to the beginning of the 13th century; all but three belonging to the 12th, and no less than ten having been executed during the reign of Olaf 1103-1153.

Within the limited space at my command, it has been impossible to deal with more than one of the many problems connected with the Manx crosses. I have selected for discussion the question of their date, because on this point I find myself in conflict with received opinions. The results at which I have arrived were to me wholly unexpected. When I took up the subject, I imagined that I should have merely to repeat and confirm the views of the eminent antiquaries who have preceded me in this inquiry. But an independent examination of the evidence has led me, perforce, to different and even opposite conclusions. The earlier crosses were assigned by Professor Munch to the 9th century, and by Mr. Cumming to the middle of the 10th, while Professor Worsaae considered they

* Cumming, "Runic Remains," plate viii, figs. 22 and 23.
† Cumming, "Runic Remains," plate iv, fig. 13.

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were all erected before 1077, with the exception of the Nial Lumgun stone, which he thought was later. I have, however, found myself compelled to relegate them all to the 12th and 13th centuries except the Nial Lumgun cross, which may, I think, be placed in the last years of the 11th. My predecessors consider the stones with Scandinavian names and ornament earlier than those with Celtic names and Celtic ornament; I hold that the reverse must have been the case: and I differ from them as to the relative priority of the two Futhorks which are used. I cannot, however, expect such novel conclusions to be accepted without controversy, which however, if conducted in the right spirit, cannot fail to bring us nearer to the truth.

ISAAC TAYLOR.

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MANX SURNAMES

SURNAMES DERIVED FROM PERSONAL NAMES OF PURELY NATIVE ORIGIN

CHAPTER II: PART II.

CASHIN AND CASHEN CONTRACTED FROM *MAC CAISIN*, 'CAISIN'S SON.' (*CAISIN* IS A DIMINUTIVE OF *CAS* 'CROOKED.' THE NAME CAISIN MUST ORIGINALLY have meant a crooked eyed, crooked legged, or metaphorically stupid, person.

CAISIN was the son of Cas the descendant of Cormac, who was

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the younger son of Olioll Oluim, King of Munster.

'CAISIN, scribe of Lusca,' A.D. 695.*

CASHEN is found in Ireland.

McCASH, McCASHEN [1511], McCASHE [1540], CASHEN [1641], CASHIN [1677], CASSIN [1687].

Braddan, Lezayre (c), elsewhere (u).

CALEY, contracted from *Mac Caolaidhe*, 'Caoladh's son,' (*caol*, 'slender.')

'To O'CAOLAIDHE the territory is fair.'†

Compare (Irish) O'CAYLEY, CAYLEY, KYLY, KYELY, KIELY, (Gaelic) McALLEY.

McCALEY, [1511], McCALLE [1521], CALLY, [1605], CALLIE [1617], CALEY [1642], CALLEY, [1676].

Lezayre (vc), Michael, Ballaugh (c), elsewhere (u).

CORTEEN, from *Mac Cruitin*, 'Cruitin's son,' (*cruit*, a 'hump.' CRUITIN becomes CURTIN by metathesis.

'Ceallach MAC CURTIN, historian of Thomond,' A.D. 1376.‡

CORTIN [1652], CORTEEN [1659], CORTEENE [1686].

It is almost confined to the parish of Maughold, and is a purely Manx name.

COTTEEN, is probably merely a corruption of CORTEEN. It was formerly common in Malew, but is now scarcely found. Edward COTTEEN was a member of the House of Keys in 1813.

COTTEENE [1653], COTTEEN [1654].

COGEEN, contracted from *Mac Cagadhain*, (corrupted into *MacCogan*) 'Cagadhan's son,' (*cagadh*, 'just.')

'MAC CAGADHAIN . . .
is over the noble Clann Fearmaighe.'§

Compare (Irish) COGAN, MACCOGAN.

It is very uncommon in the Isle of Mann.

The name CREGEEN, is frequently softened into COGEEN in conversation.

COTGEEN [1737], COJEEN [1771], COGEEN [1785].

CALLOW, contracted from *Mac Calbach*, 'Calbach's son.

CALBACH is pronounced CALWAGH, which is easily softened into CALLOW. It seems to mean 'bald,' cognate with the Latin *calvus*, a word which was adopted into

* Four Mast., Vol. I., p. 299.
† O'Huidhrin, p. 87.
‡ Four Mast., Vol. IV.
§ O'Dubhagain, p. 57.

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the Teutonic languages at an early date, so that we have old English *Calugh*, *Calewe*, Anglo-Saxon *Calu*, 'bald.' Milton speaks of 'callow young.' 'Callow' here referring to the condition of the young unfledged bird. 'Richard le CALEWE' is in the Parliamentary Writs for A.D. 1313. ALLOW and ALOE are met with as Christian names in the Isle of Mann till the middle of the 17th century, which points to the possibility of another derivation.

CALOWE, CALO [1511], CALLOW, M'ALOE [1586], CALOW [1611].

Maughold, Bride (vc), Jurby, Braddan, Lezayre, Malew, Arbory, Lonan (c), elsewhere (u).

KERMEEN, perhaps contracted from *Mac Heremon*, 'Heremon's son.' HEREMON was the 7th in descent from Milesius and became Monarch of all Ireland.

Compare (Irish) HARMON, ERWIN, IRWIN, KIRWAN, (English) CURWEN.

MAC ERMYN [1429], MAC ERYMYN, and MAC KERMAYNE [1511], MAC CORMYN [1521], KERMEEN [1630], KERMEN [1642], KIRMEENE [1668].

This name is now uncommon everywhere. Formerly Maughold (vc), Braddan, German (c), elsewhere (u).

COLVIN and CALVIN (extinct), may be derived from *Calbhin*, a diminutive of *Calb*, 'bald' (see CALLOW).

COLBIN [1610], CALVIN [1650], COLVIN [1668].

COWELL and COWLE, contracted from *Mac Cathmaoil* (corrupted into *Mac Cawell*), 'Cathmaol's son.' The personal name CATHMAOL has been explained as meaning 'battle heap.'

'Conor MAC CAWELL, chief of Kinel Ferady,' A.D. 1252.*

They were the ancient chiefs of Kinel Ferady, and were famous in Ireland for their learning, and the numerous dignitaries they supplied to the Church.

COWELL and COWLE are purely Manx names.

McGILCOWLE, McCOWLE, McCOWELL, COWLE [1511], COWELL [1690], COWEL [1700], COWILL [1711], COWL [1728], COWEL [1737], COWIL [1777].

Bride, Andreas (vc), Marown, German, Lezayre, Patrick, Malew, Santon (c), elsewhere (u).

* Four Mast., Vol. III., p. 3.5.

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COOLE and COOIL, contracted from *Mac Cumhail*, 'Cumhal's son,' *(comhal*, 'courageous.') Finn MAC CUMHAIL, or Finn MAC COOLE, the Fingal of Ossian, was the hero of many beautiful legends.

Compare (Irish) COYLE.

McCOIL, McCOLE [1511], COOLE (1666], COOILE, McCOILE [1711], COOIL [1731].

Andreas, German, Rushen (c), elsewhere (u).

QUILL, contracted from *Mac Cuill*, 'Coll's son.' One of the three first traditionary rulers of the Milesian Colony was called MAC CUILL. According to an ancient Irish poem he was so called because he worshipped the hazel tree *(coll)*.*

'Ceaunfaeladh ua CUILL,' A.D. 1048 †

QUILL is found in Ireland. It is very uncommon in the Isle of Mann.

McCUILL [1511], QUILL [1624].

Maughold, Malew, Bride, Lonan (u), elsewhere (w).

KAY, KEY, KIE, KEE, contracted from *Mac Aedha*, 'Aedh's son.'

'Cucail MAC AEDHA,' A.D. 1098.‡

'AEDH, (ay, pronounced like the ay in say), genitive AEDHA, is interpreted by Cormac Mac Cullenan, Colgan and other writers, to mean fire . . . . This name has been in use in Ireland from the most remote antiquity . . . . It was the name of a great many of our ancient kings; and the Irish ecclesiastics named AEDH are almost innumerable . . . . The usual modernised form of *Mac Aedha* is MAGEE, which is correct, or McGEE not so correct, or MAC KAY, which would be correct if it were accentuated on the last syllable, which it generally is not.'§

The form KEE may possibly be a contraction of *Mac Caoch*, 'the dimsighted (man's) son.'

Compare (Irish and Gaelic) McKIE, McKEY, McKEE, MAGEE, McGEE, McGHIE, McGHEE, McKAY.

None of these names are common in the Isle of Mann, KAY being almost confined to the parish of

* Four Mast., Vol. I., pp. 24-5. † Four Mast., Vol. II., p. 853.
‡ Four Mast, Vol. II., p. 961.
§ Joyce—Irish Names of Places; 2nd Series, p. 147.

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Michael, and Kie, KEY, and Kee to Jurby, Andreas, and Patrick.

McKEE [1408], McKEY [1429], McKAY [1430], McKYE and McKIE [1511], KEE [1610], KEY [1616], KAY [1617], KIE [1618], KEAY [1637].

Michael, Jurby, Andreas, Patrick (c), elsewhere (u).

QUAY, probably contracted from *Mac Kay*. It is a purely Manx name, and much commoner than KAY, KIE, KEY, or KEE.

MAC QUAY [1429], MAC QUA [1511], QUAY [1628].

Maughold, Santon, Malew, German, Michael, Patrick (c), elsewhere (u).

KEW, contracted from *Mac Hugh*, the anglicised form of *Mac Aedha*.

In translations from the Irish MSS., AEDH is always made HUGH, which is a Teutonic name with an altogether different meaning.

'Brian McHUGH Oge, Mac Mahon, and Ever Mac Cowley came in with those their complaints.'*

McKEWE [1511], KEW [1649].

It was always an uncommon name, and is now scarcely found.

KEAREY, (extinct) from *O'Ciardha*, usually anglicised CAREY.

'Aedh Ua CIARDHA,' A.D. 999.†

Formerly common in Braddan.

KEARIE [1629], KERY [1698], KEAREY [1703].

CROGHAN, contracted from *Mac Ruadhagain*, (corrupted into *Mac Rogan*), 'Ruadhagan's son.' *Ruadhagan* is a diminutive of *ruad*, 'red.'

'Murchadh Donn O'Ruadhagain,' A.D. 1103.‡

CROGHAN may possibly have the same origin as CREGEEN. It is not a common name in the Isle of Mann.

CROGHAN [1511], CROUGHAN [1618].

Jurby, German, Lonan (c), elsewhere (u).

CREGEEN, contracted from O'CRIOCAIN, 'Criocan's son.'

A.D. 1022, 'Cathal O'Criocain.'§

* Camden, (Ireland), p. 123. † Four Mast., Vol. II., p. 743.
‡ Four Mast., Vol. II., p. 973.
§ Four Mast., Vol. II., p. 803. (Now Creighan).

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CREGEEN may possibly be contracted from *Mac Riaghain* (corrupted *Mac Regan*.) Riaghan is a diminutive of *riach*, 'grey,' or sometimes 'swarthy.'

Compare (Irish) CREIGHAN, CREGAN.

CRIGENE [1649], CREDGEEN [1654], CREDJEEN [1708], CREGEEN [1722].

Jurby, German, Lonan (c), elsewhere (u).

CREEN (extinct), contracted from *Mac Braein*, now *Mac Breen*, 'Breen's son.'

'Dairmaid Ua BRAEIN,' A.D. 1170.

Compare (Irish) BREEN and MAC BREEN.

CREENE [1601], CREEN [1719], CRIN [1727].

It is not found after the middle of the 18th century.

GILLOWYE, MAC GILLOWYE, LOWEY, (extinct). Perhaps the descendants of LUIGH or LEWEY, a name borne by the son of Cormac Gaileng. The name LUGHAIDH was anglicised LOWAY in Ireland.

GILLOWYE and MAC GILLOWYE are only found in 1511, but LOWEY survives as late as 1734, and was at one time common in several parishes.

LOWEY [1609], LOWIE [1611], LEWIE [1629], LOWEAY [1670], LOWY [1707], LOWAY [1734].

Formerly Maughold (vc), Jurby, Rushen (c), elsewhere (u).

MYLREA, contracted from *Mac Gilrea*, a corrupted form of *Mac Giolla Righ*, 'Giolla Righ's son'—*Giolla Righ* meaning King's servant.

Compare (Irish and Gaelic) GILREA.

MAC GILREA [1511], ILLEREA [1598], ILLIREA [1599], MACLEREA [1601], MACCILLREA [1603], ILLERAY [1618], MOLERIE § [1631], McYLLERIAH [1650], McYLREA [1654], ILLYREAH [1660], MALLEREAY § [1684], MOLLEREIGH§ [1690], MALLEREIGH§ [1691], MALLERY§ [1693], MYLREEY [1754], MYLREA [1750], and many other forms.

§ These forms look as if they were derived from *Maol-righ*, 'the King's tonsured servant,' and the old pronounciation, MOLDERAY, points to the same conclusion. McYLREA is the commonest form during the 18th century.

Jurby, Ballaugh, Braddan, Malew (c), elsewhere (u).

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MYLROI and MYLROIE, contracted from *Mac Gilroy*, a corrupted form of *Mac Giolla-ruaidh*, 'Giolla-ruadh's son,' or 'the red-haired youth's son.' 'When an adjective, signifying a colour or quality of the mind or body, is postfixed to *Giolla*, then it has its ancient signification—namely, a youth, a boy, or a man in his bloom; *Giolla-ruadh*, *i.e.* the red-haired youth; *Giolla-riabhach*, the swarthy youth; *Giolla-buidhe*, the yellow youth, &c.'*

'Bæthan MAC GILROY,' A.D. 1408.†

This name is often confused with MYLREA in the spelling, and may perhaps have the same origin as FITZROY, the King's son.

Compare (Gaelic) McILROY, (English) MALLORY, FITZROY.

MELROIE [1601], McYLEROIJ [1612], MOLLEROY [1631], MYLRIOIYE [1718], MYLROIJ [1724], McYLROY [1730], MYLEROI [1744], MYLROI [1759], MYLREOI [1762], MYLROIE [1782].

It is almost confined to the parish of Lonan.

Lonan (c), Braddan, Ballaugh (u), elsewhere (w).

* Four Mast., Vol. III., p. 2. (O'Donovan's note.)
† Four Mast., Vol. IV.

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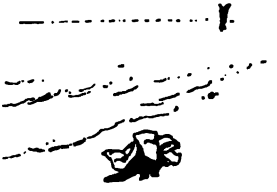

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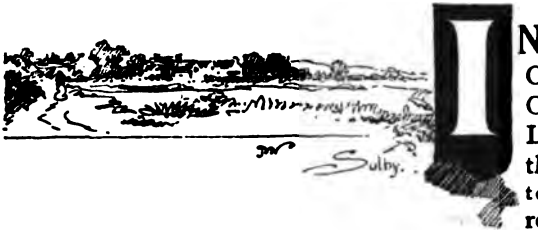
OLD MANX FAMILIES

THE CURGHEYS, OR CURPHEYS, OF BALLAKILLINGAN

ARMS—Argent, a Saltire GULES

CREST—A Leopard, Passant, Guardant

MOTTO—*Innocentia et Justitia Vincimus*



IN THE Old Parish Church of Lezayre there were tombstones recording the deaths of five Curgheys of Ballakillingan; John (1st), in 1559, John (2nd), in 1609, John (3rd), in 1652, Captain Ewan (1st), in 1695, and Captain Ewan (2nd), in 1697. Of John (1st), we know nothing. John (2nd) was Deemster. We find his name in 1601, written Courghye,* attached to an "agreement between the Deputy-Governor, Council and Officers, Deemsters, Keys and others, as to payment of customs in money instead of kind." John (3rd) is entered for Ballakillingan in 1613. At this period the connection between the Curgheys and their neighbours, the Christians of Milntown, commenced. John Curghey's 2nd wife was Mabel, eldest daughter of Deemster Ewan Christian, and Ewan Curghey, his son, by his first wife, married Margaret, (born 1617,)† Mabel's youngest sister. John Curghey was a member of the House of Keys and Captain of the Parish of Lezayre. In 1662,

* "Manx Note Book," Vol. I., pp. 61-4. † "Manx Note Book," p. 18.

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Hugh Moore, in his deposition as to events in 1651, spoke of him as "old John Curghie."* Ewan (1st), also a member of the House of Keys, and Captain of the Parish, was one of the deputation who proceeded on board Colonel Duckenfield's vessel in Ramsey Bay in October, 1651, to negotiate for the surrender of the Island.† On the 29th of December, 1662, he was one of the seven removed from the House of Keys by order of Charles, Earl of Derby, before they proceeded to pass sentence upon Iliam Dhoan, and shortly afterwards his property was confiscated on account of his proceedings in 1651, but, by order in Council of the 5th of August, 1663, it was restored.‡ Ewan and Margaret Christian had issue, Ewan (died 1697), John (born 1657, died 1733, buried at Braddan), and Matthias, (born 1669, died 1754, buried at Bride.) John was Vicar of Braddan, and Vicar-General. In 1722, he was imprisoned in Castle Rushen with Bishop Wilson and Dr. Walker. By his wife, Hester (died 1704, buried at Lezayre), he had issue Elizabeth (born 1689), Annie (1691), John (born 1694), Matthias (born 1699, died 1771), Robert (born 1700), James (born 1702). Matthias is the only one of these of whom we have any record. We will first give an account of his uncle, Matthias, who had been Vicar of Lezayre, Patrick, German and Marown, respectively, and was finally, in 1629, appointed Rector of Bride, where he died, aged 85, in 1754. In 1749, Bishop Wilson ordered that "whereas the Rev. Mr. Matthias Curghey, Rector of Kirk Bride, by reason of his great age and defect of his sight is rendered incapable of performing the whole service of the church in person, and not being able at present to procure one in Holy orders to assist him, we have thought fit and do accordingly appoint the Parish Clerk and Schoolmaster of the said parish, Wm. Kewin, a person recommended to us of a sober life and conversation, to assist the said Rector in reading the first service of the Church morning and evening, on Sundays and Holydays."§ On an upright stone, formerly in the Chancel of Bride

* Manx Society, Vol. XXVI., p. 10.
† Manx Society, Vol. XXVI., p. 99.
‡ Manx Society, Vol. XXVI., p. 56.
§ MS of Bishop Wilson in possession of Rev. S. N. Harrison.

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Old Church, is recorded the death of his wife Dorothea, "buried April 20th, 1749, aged 79," as well as his own. Matthias, the younger, was Vicar of Marown, and afterwards Rector of Ballaugh and Vicar-General. He assisted in translating the Liturgy into Manx, and in revising the Pentateuch. He also transcribed the Epistles, and, in connection with the Rev. James Wilks, the Gospels and Acts. Archdeacon Mylrea, writing to the Rev. Philip Moore on the 7th of February, 1771, remarks "Mr. Curghey is indeed a public loss to Mona; and a particular loss to you in your arduous undertaking . . . . He was certainly a man of great candour and a good Christian."* The Rev. Philip Moore, in his reply, speaks of him as his "learned friend and fellow labourer."* His tombstone in Ballaugh Church-yard declares him to have been "an humble, meek, pacific man, sound divine, learned and exemplary." His wife, Catherine, died a few months after him, and was buried at Lezayre. To return to the elder branch—Ewan, the eldest son of Ewan and Margaret Christian, had a son, John (died 1729) who married Margaret Quayle, heiress of Ballaquayle, near Douglas, and had issue Isabel, Quayle, Ewan, and Ann. Isabel married her cousin William, son of Ewan Christian, of Milntown and Ewanrigg, but had no issue. Quayle (born 1706, died 1780, buried at Lezayre), married William's sister Alice, and had issue Alice, John, Jane, Edward, (born 1736, died 1759), and Elizabeth. He was the first to change the name to Curphey. He was a member of the House of Keys for many years. Ann, Quayle's sister, married first Thomas Christian, of Ballamoar, Bride, who was drowned, and secondly John Stevenson, of Lhergydoo. Alice (born 1751), married James Christian, of Dunkirk, and their granddaughter, Georgette Gregory, married Samuel Christian, of Malta, one of the Milntown family. John married Susannah Sampson, of Dublin, whose mother Ellenor Murrey, of Ronaldsway, was Bishop Wilson's wife's cousin. They had issue John (died unmarried), Ewan (born 1766, died 1790), Susannah, married Archdeacon Mylrea, Alicia, married Deemster Gawne, Eleanor (died 1775),

* Letters in the Editor's possession.

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and Edward, (born 1762, died 1801, buried at Lezayre), married Isabella, daughter of John Quillin, Attorney-General, and had issue an only daughter, Susanna Eleanora, (born 1797, died 1879, buried at Lezayre), the last of the Curpheys of Ballakillingan. She married William Farrant, (born 1789, died 1852), of Ballamoar, Jurby, who was Captain of the Parish, and a Member of the House of Keys. They had issue six sons and five daughters. The eldest son, William, M.H.K., C.P., J.P., who married Lucy Kinnaird, and has issue, succeeded to the Ballamoar property; the second son, Edward Curphey, M.H.K., C.P., J.P., who married Isabella Callister, and has issue, is the present proprietor of Ballakillingan, and representative of the Curphey family.

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SUPPLEMENTARY NOTE ON THE ARMORIAL BEARINGS OF THE ISLE OF MANN

BY DR. NEWTON

*

IN my paper "On the Armorial Bearings of the Isle of Mann, their Origin, History and Meaning," I maintained that "there is not the slightest trace of the three-legs symbol having been employed in connection with the Isle of Mann until after the cession of the island to Alexander III. of Scotland, in 1266. The only arms or emblem known to have been used before that time was the ship in full sail, the sign of the Norwegian kings; but ever since that period, down to our own day, the three legs running in a circle has been the heraldic emblem of the island. It was borrowed by the Scottish King from the Sicilians, of whose island it has been the distinguishing badge for two thousand years, having been originally a religious emblem of the most sacred character, derived from and always associated with the worship of the Sun."

But a friend has drawn my attention to a statement in Elton's "Origins of English History," p. 292, which points to a local origin. Here is the passage:—"Lir was another ocean-god who was worshipped both in Ireland and Britain." "The group of the children of Lir included several other divinities who came to be regarded as characters of romance." "The most important character of the group is the famous 'Manannan Mac Lir.' *In him we see personified the splendour and swiftness of the Sun; the god rushes over the waves like a 'wheel of fire,' and his three-legged shape recalls the three giant strides of Vishnu.* He was the patron of traffic and merchandise, and, according to 'Cormac's Glossary' he himself was an old and celebrated trader of the Isle of Mann, who could predict the changes of the weather and tell the signs of the sky."

Of course, if the statement printed in italics can be established from documents more ancient than the 13th century, then it would tend to invalidate the conclusion at which I arrived, and to favour the idea that, after

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all, the famous arms of the Island, the three-legs of Mann, are of a purely local origin, the embodiment of an ancient Celtic legend. What then, are the authorities, on which Mr. Elton relies? Those cited at the end of the paragraph are:—"Joyce, Old Celtic Romances, 38; O'Curry, Manners of the Anc-Irish, ii. 301; Guest's Mabinogion, 411." But these on examination, are found to contain nothing confirmatory of the paragraph in question, though they record various wild legends about this Celtic hero. Only one authority quoted by Mr. Elton now remains, Cormac's Glossary, and I quote the paragraph in full, from the translation of O'Donovan and Stokes, with the notes of the two editors:*

> "Manannan Mac Lir, a celebrated merchant who was in the Isle of Mann. He was the best pilot that was in the west of Europe. He used to know by studying the heavens the period which would be the fine weather and the bad weather, and when each of these two times would change. Inde Scoti et Brittones eum deum vocaverunt maris, et inde filium maris esse dixerunt, *i.e.*, Mac Lir, 'son of sea.' Et de nomine Manannan, the Isle of Mann dictus est.
>
> NOTE.—He was son of Allot, one of the Tuatha De Danann chieftains. He was otherwise called Orbsen, whence Loch Orbsen, now Lough Corrib. He is still vividly remembered in the mountainous district of Derry and Donegal, and is said to have an enchanted castle in Lough Foyle. According to the traditions in the Isle of Mann, and the eastern counties of Leinster, this first man of Mann rolled on three-legs like a wheel through the mist, and hence the three-legged figure on the Manx half-penny, and the motto 'quocunque jeceris stabit'—O'D(onovan). I know nothing of this tradition, but if it be authentic, we may possibly trace a connection between this three-legged Manannan Mac Lir, (the Welsh Manawydan ab Lyr), the TARNOS TREGARANUS of the Notre Dame inscription, and the Vedic Vishnu, with three strides, *i.e.*, the rising, the culmination, and the setting of the sun. See Siegfried. Beitr-zur-vergl, spr. I., 473.—Ed." (Whitley Stokes).

So, after all, we have come to the end of Mr. Elton's "authorities," without finding one particle of ancient evidence for the statement he has put forth. There is not a trace of it in Cormac's Glossary,† and it appears first in Dr. O'Donovan's note, who refers to the current fairy tales of the peasantry in the Isle of Mann as

* Sanas Chormaic. Cormac's Glossary, (Irish-English), translated and edited by John O'Donovan, revised and edited by Whitley Stokes, 4to. Calcutta, for the Irish Archæological Society, 1868.

† Attributed to the 10th century, although the only copies known bear date 1734, 1797 and 1805.

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his sole authority. Fortunately, O'Donovan supplies also the clue to the way in which the tale arose. There was the three-legged figure on the Manx half-penny, naturally exciting the wonder and curiosity of the islanders as to how it originated. Myths and fairy tales are often only unscientific attempts to explain facts and phenomena. The child, the peasant, feels the need for an explanation which shall satisfy his mind, and bring the matter within the range of the knowable and the understood. It is also a law of the existence of myths that preexistent stories cluster round new names and occurrences. So in this instance. As they gathered around the fireside in the long winter nights, and recited old stories or invented new ones, Manannan Mac Lyr still occupied the highest place in fairy-land. He was the Manx wizard, magician, sea-god; who had given his name to the island that he had saved from invasion by surrounding it with a mist. So they added to the many wonders told of him, that "this first man of Mann rolled on three-legs, like a wheel through the mist, *and hence the three-legged figure on the Manx half-penny!*" This enables us to approximately fix the date, for the *first* Manx penny and half-penny were coined in 1709, by the Earls of Derby, bearing on one side the Derby badge, and on the other the three-legs running in a circle, with motto "quomodo geceris stabit." The last Manx coinage was the Victoria of 1839. The tale cannot, therefore, be older than the year 1709, probably it is much more modern. Stokes, it will be observed, takes care to add:—"I know nothing of this tradition," but as he was then residing in India, he ventured a vague comparison with the three strides of Vishnu. Rather should he have instanced Agni, the Indian fire-god, who is always represented with two faces, *three-legs*, and seven arms. These are not, however, examples of rotation within a circle, and have but little analogy with the Manx arms, the origin and meaning of which will be found fully traced in my essay. Indeed, the certainty that not a trace of the primitive "triskele" is to be found on the Island, though in use by its Norwegian conquerors for centuries, and that the earliest form found is the latest and most artistic, as first seen on Greek coins, is of itself strong proof of its having been imported.

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MANX BALLAD

USHAG VEG RUY

USHAG veg ruy ny moanee doo
C'raad chaddil oo riyr syn oie?
Chaddil mish riyr er baare y dress,
As ugh my cadley cha treih!

LITTLE red bird of the black turf ground,
Where did you sleep last night?
I slept last night on the top of the briar,
And oh! what a wretched sleep!

USHAG veg ruy ny moanee doo
C'raad chaddil oo riyr syn oie?
Chaddil mish riyr er baare y crouw,*
As ugh my cadley cha treih!

LITTLE red bird of the black turf ground,
Where did you sleep last night?
I slept last night on the top of the bush,
And oh! what a wretched sleep!

This quaint Ballad has been sung by Manx nurses as a lullaby to the same tune as that of "Here we go round the Mulberry Bush," for many generations. The first and third lines in the first three verses are repeated three times, except in the last verse, when the first line only is repeated. The "Ushag Veg Ruy" is another name for the "Ushag Reaisht," whose misadventure we recorded in No. 5, at p. 37.

* CROUW, "a bunch growing on one stem or stalk." (Cregeen.)

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USHAG veg ruy ny moanee doo
C'raad chaddil oo riyr syn oie?
Chaddil mish riyr er baare y thooanė,*
As ugh my cadley cha treih!

LITTLE red bird of the black turf ground,
Where did you sleep last night?
I slept last night on the ridge of the roof,
And oh! what a wretched sleep!

USHAG veg ruy ny moanee doo
C'raad chaddil oo riyr syn oie?
Chaddil mish riyr eddyr daa guillag,
Myr yinnagh yn oikan† eddyr daa lhuishag,
As o my cadley cha kiune!

LITTLE red bird of the black turf ground,
Where did you sleep last night?
I slept last night between two leaves
As a babe t'wixt two blankets quite at ease,
And oh! what a peaceful sleep!

* THOOANE, "a rib or lath on the roof of a house, under the scraws." (Cregeen)

† OIKAN, "The gradations from infancy to manhood are marked by a copious variety of terms: Oikan, Lhanoo, Paitchey, Poinnar, Stuggyr, Scollag, Dooiney." (Rev. W. Gill)

Oikan is the first stage of all.

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"CONTINUATION."

*

ONE of the problems of the day, and not one of the least importance, is how the work performed by our Elementary Schools is to be continued after the children leave them. To suppose that a child who has passed through the course prescribed by the Department is in any true and real sense of the word "educated," is only to delude oneself. We spend annually in the Isle of Mann about £9,000 on Elementary Schools, of which sum about £2,500 is expended in Douglas. Does the community at large get value for that sum, and if not, why not? In the March number of the "Contemporary Review," Mr. Walter Besant (not less eminent as a philanthropist than a novelist) instances as "the latest failure of the well intentioned," the "failure" of the Education Act in England, and especially in London. He says:—"... It is a failure, like the emancipation of the slaves; because, though it has done some things well, it has wholly failed to achieve the great result confidently predicted for it by its advocates, in the year '68. What is more, we now understand that it never can achieve those results. It was going, we were told, to give all English children a sound and thorough elementary education. It was, further, going to inspire those children with the ardour for knowledge, so that, on leaving school, they would carry on their studies and continually advance in learning. It was going to take away the national reproach of ignorance, and to make us the best educated country in the world. As for what it has done, and is doing .... the Board Schools do, I suppose, impart as good an education to the children as the time at their disposal will allow." And yet, as he goes on to allege, "in the first two years after leaving school it is said that they have forgotten *everything*." Without going so far as to accept this statement without a good deal of qualification as applicable to our own case, we may and must admit, that unless something be done to keep up one's knowledge, it is quite certain that in two years a *great deal* may be forgotten. What can be done to prevent the fearful loss ensuing from the failure in

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permanence of the teaching now universally bestowed, by which all our expenditure on that head is in a more or less degree wasted? There are three principal lines along which education and culture are advanced. They are indicated by the words Literature, Science and Art. What possible opportunities have the children leaving school in Douglas (I won't ask the question as to the other parts of the Island) for advancement along either of these lines? As to the latter it is very gratifying to be able to get a little encouragement. Through the liberality of some Douglas men, and the energy and perservance of others, a School of Art has been provided, where children who have left the Elementary Schools may learn the principles and practice of Art. It is the reverse of encouraging to consider how few avail themselves of the opportunity. How are we situated with regard to Literature and Science? Is there any provision whatever for teaching these in any way that can possibly be made use of by the children in Douglas, who have passed through the Elementary Schools, and who are preparing themselves for beginning the battle of life? I fear we must reply to this question, No. Is it not worth while to consider whether there may not be some means of providing for the furtherance of knowledge in Literature and Science? Or, is it to be assumed that such teaching is not required? And if as it seems the former of these questions must be answered in the affirmative, how are we to set about providing what is so urgently needed? One very obvious and easily accomplished method of promoting the study of Literature, is the formation of a Free Library, as to which we have heard something lately. But alas! we have heard of many schemes lately in Douglas. A New Market, a New Street, a New Bridge, have with a Free Library, the honour of having been mentioned in the public papers, *and apparently* all interest in them being allowed to die away and be forgotten. One is tempted to ask: Is there any public spirit at all among us? Are we content to be, and remain 100 years behind our neighbours in the "adjacent island?" If not, we might surely establish a Free Library in Douglas, as a first instalment towards a better state of things. No one can pretend that the establishment of such an

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institution would do everything we want; but it would do much. It is true there is some prospect of a room being hired, and furnished with a few books as a beginning, and as a beginning (but as such only), such a plan may be deemed satisfactory, especially, if as I hear is the case, care is to be taken to provide books of reference and standard works which are what is required in such a Library—*not* light literature only. For though no one is more persuaded than I am of the advantage to be derived from the perusal of wholesome fiction, I am certain that it *alone* will never promote advance in true literature. In order to provide such books and suitable conveniences for their study, a permanent and properly designed building is required, and it can be obtained so cheaply that it seems a thousand pities not to take advantage of the opportunity, while it exists. (I allude of course to the assistance available from the Baume Trustees).

But I would go further and advocate as well the teaching of Elementary Science as an indispensable requisite, for the foundation of that technical education, we hear so much about, and which is so eminently necessary in the present day. What is to prevent the Board Schools being used for this, and other "continuation" schemes, in the evening? Of course, the teaching will, like everything else worth having, cost something. Equally, of course, the cry of "No more Taxes" will be raised in opposition to this, as it is to all other schemes of improvement. But I would put the question of expense in a different form from that in which it is usually presented. It seems to me that we should not ask in such a case: Can we afford to do this? but rather: Can we afford to do without it? It is an old proverb, but one based upon the wide experience of no mean authority: "There is that scattereth and yet increaseth," while it is only necessary to look round and see the truth of the remainder of the quotation—"There is that withholdeth more than is meet, and it tendeth to poverty."

J. W. CLINCH.

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NOTES FROM THE REGISTERS

THE PARISH OF MALEW

BURIALLS 1649:

THO: NORRIS Secretary to or hoble Lord of Derby (who was slaine by Major Henry Goslett Stanley by the way cominge from Duglas the 3d of August at night) was buried the 5th day of August.

This extract appeared in the last number of the NOTE BOOK (p. 74), and it was there promised that a short account would be given in the present Number of the proceedings taken against Major Stanley.

By the kind permission of Mr. James Kewley, we have since been enabled to examine the records of these proceedings in the Rolls Office; from which it appears that some five or six gentlemen were riding home to Castletown, on the old road from Douglas, at a late hour on the night of August 3rd, and had got as far as the Malew side of the river at Mwyllin-y-Quinney ("Quinney's Bourne") without the occurrence of anything remarkable. At this point, however, Thomas Morris *(sic)* and young Arthur Cesar, of Ballahick, who were riding at some distance behind the others, began to dispute about the merits of their respective steeds, and Cesar offered to run his mare on the following day against that of Morris for a wager. This offer was at once accepted; but shortly afterwards Cesar refused to stand by it, and Morris called him a liar. Other strong language was interchanged, such as "jackanapes," "knave," etc., and swords were drawn on both sides. Whereupon Major Stanley, overhearing the wrangle, also drew his sword, and riding back at full speed rushed between the disputants. His object seems to have been to separate them, and to compel them to keep the peace; but, in some unexplained way, the result of his interference was that he mortally wounded his friend

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Mr. Morris, with whom he had had no previous quarrel. The wounded man was conveyed by the whole party to the house of one Quayle, in Ballasalla, where he died in a few hours, and where Major Stanley was arrested the same morning, and carried as a prisoner to Castle Rushen.

The depositions taken in the case are manifestly incomplete; but in the record of the Court of General Gaol Delivery, held on the 30th October, 1649, we find that Major Henry Goslett Stanley was "found guilty of the death of Thomas Morris, *and of breach of the prison*, but not of wilful murder." There is no mention of the sentence passed; but opposite the sentence there is inserted in the book (Liber Plitor: 1649) the following order from Lord Derby:—

> I have pardon'd Major Henry Goslett Stanley, who was convicted at the last heade Courte of the death of Thomas Morres, which you are to take Notice of, and put upon Recorde.
>
> Given under my hande at Castle Rushin this 9th of Nov. 1649.
>
> To my Servant Sharples, Clarke of the Rolles — J. DERBEY.

BAPTISMS:—

1659.—John Huddlestone, son to Major Will: Huddleston, and Eliz: his wyfe, bapt. May 12th.

Bahie Quinney, gnat: Wm and Ann, October 2th.

Issabella Parr, gnat: Tho: Parr, and Ellinr was borne about 3 a'clocke in the morninge, friday, December the 2th, the wind at north, two dayes before the change of the Moon, the Sign in the Secrets, all the Planets friendly, and bapt: Decr 6th.

BURIALS:—

1659.—Eliz: Parr, (wife of the Right Reverend father in god, Rich. that was Bope of Man), was buried in her aforesaid husbands grave in Kk. German in Peele June 13th, 1659.

Bishop Parr was buried in Bishop Philips' grave in the Cathedral Church at Peele, 26th March, 1644. See "Manx Note Book," Vol. I., p. 59.

BURIALS:—

1659.—John Preston quaker buried ffebr 20th in Churchyard.

It seems probable that, being a Quaker, he was not allowed to be interred in the burial-place of his family

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within the Church, for, in 1661, we find the two following entries:—

Isable Preston alˢ Tunman buried Church Aug 17th.
Alice Gunston alˢ Preston buried Church 10ber 25.

In the list of Burials for 1659 occurs this Note:—

The Burialls from *1648* to this prsent date is enrowled in the Lord's records given in by Tho: Parr.

There must, therefore, have been a Register *(of Burials at least)* before 1649. It is hoped that the earlier book may yet be found in the Rolls' Office, and a copy of it be obtained for the Parish Chest.

To this year, 1659, belongs one of the most quaint entries in the Register. It affords a curious example of the enforcement of the ancient discipline of the Church, and that, not by a Bishop, but by a temporal ruler. Observe the calm way in which this unfortunate woman, after being acquitted by a jury of the offence alleged against her, is "ordered *to acknowledge the same before the Congregation*, and, in the same breath, to "declare her Innocencie!"

LIBR SCACCAR

B'opˢ Court 30th Sept. 1659.

Whereas Mrs Jane Cesar hath bene accused upon suspicon of witchcraft charminge or sorscerie wherupon certaine examinacons have beene taken And the said case beinge putt to the triall of a Jurie, they the sd Jurors (after examinacon of the busness) have this day cleared and acquitted yᵉ said Jane Cesar of the accusacon aforesaid as by theire Answere may appeare Nevertheles that the said Jane Cesar may declare her inocencie of such practizes and that shee doth renounce the same as diabolicall & wicked; She is herby ordered to acknowledge the same before the Congregacon off Kk Malew pish on the next Lords day to the end that others may be admonished to relinquish detest and abhor such delusions wh are of great inducemt to greater temptacons and are too frequently practized in this Island as is dayly observed of wch if any one shall be hereafter accused and the same lawfully proved such persons are to be severely fined, and punished, or otherwise proceeded against accordinge as the law doth pvide in such cases.

JAM: CHALONER.*

To Sr Tho: Parr minister of Kk Malew who is to read yᵉ before his Congregacon the next Sabbath in English and Manxe and to returne this Order wth the acknowledgement made as aforesd into the Comptroulers office afterwards

J. WOODS.

A true Coppie agreeinge wth yᵉ originall.
October the 2th 1659.

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> After the readinge of the above sd order this day as directed Mr Jo: Cesar (and his sd wife beinge in theire owne seate in ye Chancle) said to his wife Cant you say that you renounce ye Divell; she answeringe said I defie the Divell and all his workes and I trust that those that have brought me to this scandle shall never see theire eldest children in yt estate that my youngest are in.

The meaning of this last sentence is evidently, "I trust that their eldest children may never be *as well off, as prosperous*, as even my youngest now are"—a not very comfortable wish for her accusers to listen to, coming as it did from a reputed witch. The Cæsars, of Ballahick, were persons of a very good position in the Parish. They were ancestors of the late Major Cæsar Bacon, of Seafield, who derived his *Christian* name from them.

The Ballahick pew is still "in the Chancel," and over it is a mural tablet with the following inscription:—

INTERRED HERE IS THE
BODY OF JULIUS CÆSAR
A VERTUOUS YOUTH AND
ESTEEMED FOR HIS
PROFICIENCY IN ACADEM
ICK LEARNING; BURIED
THE 9TH JANUARY 1739;
ÆTATIS SUÆ 23.

James Chaloner, who issued this remarkable order concerning Jane Cæsar, was born in London in 1603. At the age of 13, he became a Commoner of Brazenose College, Oxford, and afterwards a member of the Inns of Court. On the breaking out of the Civil War, he joined the Parliamentary party, and sat for Aldborough, in Yorkshire, in the Long Parliament. He married a relative of Thomas, Lord Fairfax, and with him was one of the Commissioners appointed for the trial of King Charles I. Neither he nor Fairfax, however, were among those who assented to the judgment of the Court, or signed the King's death-warrant. When the Isle of Mann was granted by Parliament to Fairfax, Chaloner was sent by him (August, 1652), as one of three Commissioners to administer his affairs in the Island, and on that occasion he wrote his well-known "Treatise of the Isle of Mann," republished by the Manx Society, (Vol. X). He was afterwards (May, 1657), appointed by

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Fairfax, Governor of the Island, and held office till 1660. The Bishopric of Sodor and Mann had been vacant since 1643, and Chaloner seems to have taken up his abode at Bishop's Court, and to have exercised Episcopal authority in a highly satisfactory manner. The following Injunction to the Clergy and Churchwardens speaks well for the discipline enforced by him. Indeed, his kindly and judicious management of Ecclesiastical affairs in the Island may account, in great measure, for the easy and quiet way in which the re-establishment of Church order was effected here by the commissioners of Charles, Earl of Derby, in the autumn of 1660, when none of the Clergy seem to have made any difficulty about conforming, and none of them were ejected from their benefices :—

INSULA MONÆ. 1658.

I doe herby order and injoyne ye Ministers and Churchwardens of each Church and Chapple within ye Isle That they shall not suffer or pmitt any Minister of the Isle, or stranger to officiat within theire severall or respective Churches or Chapples without ye leave and express pmition of such ministers first had and obtained under yer hands in writeinge; Neither shall they pmitt any pson or psons whatsoever not beinge in holy Orders to exercise or use preachinge or any pte of gods worpe or service within the said Churches or Chapples upon any accompt or Coloure whatsoever; And for better Execution of this order the Coronner, lockman and most substantiall people of eash pish are herby required to be aydinge & assistinge when ye minister or Churchwardens shall call upon them in this behalfe; And it is further ordered & injoyned yt noe pson or psons whatsoever shall be pmitted to receive the Lords Supper in any pish but that wherin they live without a Certificatt under ye hand of ye minister and Churchwardens of such a pish, That such pson or psons stands not prsented for nor lyes not under any contumacy or disobedience for any scandleous sinfull crime by them Committed; And lastly it is herby ordered and injoyned that this act be fairly entered in the Church Register of every pish; and the same to be published openly in the Congregation in every Church and Chapple upon receipt thereof, And alsoe upon ye first Sunday in Lent every yeere successively; The Contrary herof att yer pills. Given under my hand and seale of Armes in Castletowne ye second day Aprill Ano 1658.

JAMES CHALONER.

To the Generall Sumner and his deputies
to be dispersed without delay.

This is a true Coppie agreeinge with ye originall.

Examined by Tho: Parre.

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The following injunction, which Bishop Isaac Barrow issued nine years afterwards, does not give us a very pleasing picture of the position and character of *several* of the Insular Clergy of the Restoration period. We suspect the discipline of the Church must have been sadly relaxed since Chaloner's days :—

Castletowne, July 29th, 1667.

Haveinge had informacon that sevrall Clergie men in this Island doe contrarie to ancient Canons of ye Church, and the prsent Constitucon and comands of our owne Church, disgrace theire Callinge & pstitute yer houses (wch should be as schooles of Discipline to the rest of theire pishes) to Irreguler & disorderly meetinges by vendinge ayle & beere & Keepinge victuallinge Houses. These are to require all Ministers within the Isle aforesaid to forbeare this unhansome & undecent Course soe inconsistante with the Dignity of yer pfession and soe contrary to that studious retirement they are oblidged to by it. And yf any shall herafter be found guilty of this sordid indecencie he shall for the first tyme be suspended from his office and benefice And for the second made incapable of any spirituall prferment in this Island

Isaac Sod: and Man.

To the Register to be dispsed by the Genrll Sumner or otherwise as he shall think fitt.

Copia vera exta p

Thom Parr.

Immediately under the Vicar's signature is this amazing couplet in his handwriting :—

Ebrietie is a swinish societie
Unbeseeminge vessels of xptianitie.

The good man, doubtless, meant well, but it is evident that rhyming was not his forte! On the same page follows a note which bears no date, but which must have been made in 1693, as the marriages mentioned took place in that year :—

A catalogue of all the licences of marriages of the south side of the Isle of Mann granted by Tho: Parr clerke since Mr. Jo: Lomax Archdeacon of the Isle gave him his Commission

Tho Tubman & Besy Norris
Wm Brew St An and Mary ffargher
Sr John Cosnahan's Manst
Tho: Brew and Moore of Kk St Ann. 3s. 2d.*

* Compare this fee with the Note under Burials 1689. The Vicar was a Surrogate before the appointment of Archdeacon Lomax in 1690.

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MEETINGS OF SOCIETIES

THE ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—*1st April*—A Meeting was held at the Industrial School, Ramsey, Dr. Tellet, Vice-President, in the chair. Mr. P. M. C. Kermode handed in the report of the Dredging Committee, and it was agreed that this report should be included in the Society's transactions about to be printed. Dr. Haviland read a paper on "The aspect of the 'Crags,' in respect to the glaciation of the Island." A communication from Mr. J. E. Bailey, F.S.A., on "The first book printed in Manx," was presented to the meeting. Two ordinary members were duly elected, and one proposed for election. Mr. J. Wilson Hart brought to the meeting an "erratic block," from the rocks at Ballure, and specimens of syringopora, cyathophyllum, etc., picked up from the beach, in the same vicinity, during the morning. Mr. W. J. Cain, secretary, exhibited specimens of a stigmaria, neuropteris, etc., characteristic of the coal measures. Votes of thanks to Dr. Haviland and Mr. Bailey were passed.——*6th May*—A Meeting was held at St. Thomas's School, Douglas, at which the Rev. E. B. Savage, M.A., presided. An interesting account of "The Burial Mound, known as Cronk Aust, in Andreas," was given by Mr. P. M. C. Kermode (a full description of this, with illustrations, will be given by Mr. Kermode in a future number of this magazine). A description of a Coin of Charles II. (1682), found recently on the estate of Orrysdale, near Ballasalla, was communicated to the Society by Mr. W. Kneale. A paper by Dr. W. J. Hoffman (corr. mem.), on the "Origin of the Shoshoni Indians," was read. Miss Rudd, of Myrtle Hill, Ramsey, was elected an ordinary member. Two corresponding and four ordinary members were nominated. The following excursion meetings were arranged for the coming season, viz.:—an excursion to Lonan in June, Llandudno in August, and Dalby in September. Mr. H. Clarke exhibited the front-piece of a Manx Fencible belt, which had been picked up on Douglas Head, and a couple of Saxon coins found at the north of the Island. The Secretary submitted specimens of equisetacœ belonging to the class acrogens (top growers), and the top portion of a calamite, chiselled out of a piece of Yorkshire white freestone a few days previously to the meeting. Votes of thanks to those gentlemen, from whom communications had been received, terminated the proceedings.——The first summer excursion on Whit-Monday was unfortunately marred by unfavourable weather. Lonan Church and Church-yard, "King Orry's Grave," Laxey Wheel, and the Cloven Stones, were visited. Mr. A. W. Moore was elected to represent the Society on the committee of the Royal Historical Society, which has been appointed to make arrangements for the celebration of the 800th anniversary of the completion of the Domesday survey. Two corresponding and four ordinary members were elected, and one corresponding and twelve ordinary members were nominated for election at the next meeting.

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✲ NOTES AND QUERIES ✲

✱

WE much regret to record the death of Mr. Llewellynn Jewitt, F.S.A., editor of the *Reliquary*, a distinguished and painstaking antiquary. He was the author of the paper on the "Fylfot," which appeared in the first number of this magazine.

✦

THE DOUGLAS FREE LIBRARY.—We would remind our readers that this excellent and much-needed institution will be opened shortly, and that gifts of books will be thankfully received. The Committee of Management have selected a capable and energetic Librarian in Mr. J. de Maine Browne, and we understand that it is their intention to provide reference and standard books, as well as light literature.

✦

INSULAR LOCALITIES MENTIONED IN OLD DOCUMENTS AND HISTORIANS (Vol. II, p. 94).—The church of St. Crore (not "Crove") was situate in the ancient glebe of Kirk Patrick. The glen adjoining and the rivulet are still called Glione Keeil Crore and Struan Keeil Crore. Cullufby (not "Cullufly") was the old name of a portion of the German Abbey lands. In an old record, the date of which I cannot remember, a parcel of land in Kirk Arbory was called "Uncialem Terræ Sanctæ Columbæ." I cannot identify any of the other names mentioned by "Student."

J. Q.

✦

OLD SCHOOL CUSTOMS.—At the old Grammar School, in Castletown, some fifty or sixty years ago, it was a custom for the boys, some little time before the Christmas and other vacations, to put up in a conspicuous place on the wall, where it might attract the master's notice, the following Latin doggrel, which I have never met with elsewhere:—

"Omne bene—sine Jesuâ?
Tempus est ludendi;
Venit Hora, Sinè morâ
Libros deponendi."

The "barring out," a custom then very general in all parts of the kingdom, usually took place on the eve of the holidays.

SHENNAGHEE

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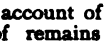
ANTIQUITIES IN THE PARISH OF RUSHEN.—We hope in a future paper to give an account of some antiquities in the parish of Rushen, especially of remains on the Carnanes and Bradda, which seem hitherto to have been unknown to antiquarians.



"MAN" AND "MANN" (Vol. I., pp. 74-116), "MANKS" AND "MANX."—While looking through some old letters I came across the following notes of Thomas Quayle, written in 1791, concerning the spelling "Mann" or "Man," which has been discussed in "THE MANX NOTE BOOK," also on "Manks" and "Manx." I send it to you as it may be found interesting by your readers. E. Q.

"I observe you spell 'Isle of Mann' and 'Manx.' I confess I have always spelt Man and Manks, thinking them more proper, for which I shall now (under correction) assign my reasons,—1st, Sacheverel spells them both so, and he is the only author worth quoting on the subject; 2nd, as to 'Man.' It is an axiom of Physics that 'non sunt multiplicanda entia sine necessitate.' The second n is utterly useless, it neither alters the sound, nor prevents any ambiguity in writing; why then encumber the word with it? 3rd and principally: in all public documents from the Court of Great Britain it is always called 'Man.' Particularly thro' the 20 volumes, in folio, of Rymer's Fœdera; and the space of six centuries in a period when they were fond of reduplications of letters, there is not one instance out of very many hundreds, when the word recurrs, of Man being spelt with two n's. And so it invariably remains to this day. This observation I take to be decisive on the question. Next as to Manks. On the proper spelling of this word I feel a little bolder than the last, because I can form a conjecture from whence it comes, and how it is formed,—1st, The adjective possessive, of countries, in the Saxon dialect is universally formed by subjoining ish—Spanish, Irish, Scottish, British; many of these for euphony's have been again contracted: Welch (for Waleish), French (for Francish). What then has been the possessive adjective for the Isle of Man? Mankish. What is the proper way of writing this when shortened and contracted in one syllable? No doubt, Manks. x is not a favourite Saxon letter, and I cannot see any excuse for bringing it in here. Mankish being shortened in the pronunciation, there must be an analogy kept up between the word as now written, and the word in its original state, which can only be done by dropping the letters not now pronounced, the i and h. 2nd, I have the authority of Sacheverel and others in my favor, which ought to weigh a little."

[Since Mr. Quayle wrote, ancient documents have come to light, which, for the most part, contain "Mann," not "Man." We must confess that Sacheverell's authority is not considered as weighty by us as by him. With regard to "Manks" and "Manx," the former is doubtless the older form, but ks is practically represented by x, and no confusion can arise from the use of the shorter word, as might be possible in the case of "Mann" and "Man."—ED.]

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A COMMISSION IN THE MANX GENTLEMEN AND YEOMANRY.—

GEORGE R.

LS

TWO STAMPS

GEORGE the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. To Our Trusty and well-beloved GEORGE QUAYLE, Esqre., Greeting: We reposing especial Trust and Confidence in your Loyalty, Courage, and good Conduct, do, by these Presents, constitute, and appoint you to be Captain Commanding of the Manx Gentlemen and Yeomanry, but not to take Rank in our Army except during the Time of the said Corps being called out into actual Service. You are therefore, to take the said Corps into your Care and Charge, and duly to exercise as well the Officers as Soldiers thereof in Arms, and to use your best Endeavours to keep them in good Order and Discipline; And We do hereby Command Them to obey You as their Captain Commandant, and you are to observe, and follow such Orders and Directions from Time to Time as you shall receive from Us, or any other your Superior Officers, according to the Rules and Discipline of War, in pursuance of the Trust hereby reposed in You.

Given at Our Court at Saint James's the Seventeenth Day of January, 1799, in the Thirty-ninth Year of Our Reign.

By His Majesty's Command,
PORTLAND.

Entered with the Secretary at War
M. LEWIS.

Entd with the Comm'ry General of Musters,
Wm. WOODMAN.

George Quayle, Esqre., Captain Commandant of the Manx Gentlemen and Yeomanry

*

I should be glad to know when the above Corps was formed; what was its numerical strength; if it saw any active service; and when it was disbanded? E. Q.

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CURIOUS COMPURGATION FROM DEBT.—A.D. 1616. Md that Mr Christopher Younge chaplaine of the Castell of Rushen left in his last will that Mr Thomas Samsburie Demster did owe unto him The sume of sevene pounds and Mrs Jaine Samsbuerie weiff to the said Tho Samsbuerie twelve shillings neine pence The said Thoms and Jaine came to the Grave of the forsaid Christopher and die lye upon theire backes wth ye bibel on their brest wth theire compurgatours and did sweare that they ought *(sic)* him nothinge when they did recken wth the Executore and immediately the same daye being the second of July Ano 1616 they did recover of the Executore vij ij after the accounte was made

by me
EWD CALOE Vicr
(of Malew).

BALLAUGH OLD CHURCH (see Illustration, p. 97).—It is impossible to say when the first Church was erected in this parish, but that a Church was built on the site which is now occupied by old St. Mary's, at a very early period after the introduction of Christianity into the Island, there is no reason to doubt. It would appear from the few remaining dressed stones (red freestone), which have been built up in the existing walls—used chiefly as corner-stones—that a building of some ecclesiastical pretensions must at one time have stood there. Neale (a well-known authority) in his "Ecclesialogical Notes," published in 1848, speaks of it as "evidently rebuilt on the old plan, and its west facade is extremely interesting. It has a western porch, which I suppose resembled that at Kirk Maughold, and from this two flat square-edged pilasters run up to the campanile, just of the same character as in our own Saxon churches." At the north-east corner, about 18 inches above the ground, may be noticed a duly dressed and squared block of red sandstone, with the word "Salvation" boldly incised, the T in the centre of the word forming the head of a cross. This has probably been the foundation stone of a former Church on the same site, and the inscription doubtless refers to *Isaiah lx., 18*, "Thou shall call thy walls Salvation." No account is to be found of the rebuilding of the present old church. Some short notices occur in one of the old registers, of alterations and repairs, and nothing more. In Bishop Wilson's "Memorandum Book," we find the following entry: "1717, June 19. Then laid the foundation of an addition of 21 feet to the Church of Ballaugh. The worthy rector, Mr. Walker, and I, engaged to finish it, the parish only contributing twelve pounds." Thus it remained until the present Parish Church was substituted for it. It then appears to have been allowed to fall into decay. In 1849, the Rev. T. Howard (then rector) taking down the chancel end, and reducing it a third, had it re-roofed and repaired, when it was used for a time for occasional services. The windows, however, having got broken, its use was discontinued, and it was again left to become dilapidated. The present rector, on coming to the parish, had it once more put in order, much to the satisfaction of the parishioners, who still retain a clinging affection to the place where their forefathers worshipped.

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HUMAN REMAINS AT THE NUNNERY CHAPEL.—An interesting discovery of human remains has been made in the course of the restoration of the Chapel at the Nunnery, a detailed account of which it is proposed to give in our next issue.

THE FIRST ROYAL MAIL BOAT BETWEEN GREAT BRITAIN AND THE ISLE OF MANN.—"The only packet Boat employed by Government between Great Britain and the Isle of Mann, sails from Whitehaven and Douglas weekly; it was established in 1766. The packet is appointed to leave Whitehaven the first tide after the arrival of the Saturday's post from London, which is received on the Monday evening; is to remain two days in the port of Douglas, in the Isle of Mann, and then to make her passage to Whitehaven as speedily as circumstances will permit. There are frequently from 15 to 20 passengers weekly by this vessel, sometimes a much greater number."—(Extract from Hutchinson's *Cumberland*, Vol. II., p. 83.)

THE MANX SOCIETY.—At a meeting of the Council of this Society, held in the Government Office, on the 8th of June, present: His Excellency the Lieut.-Governor, the Attorney-General, Deemster Gill, Major Taubman, Mr. Clucas, Mr. Noble, Mr. Watts, Mr. Savage, Mr. A. W Moore, and Mr. C. T. C. Callow (hon. sec.). The following resolutions were passed: That Deemster Gill be requested to ask Mr. Talbot whether he would be willing to complete the Manx Domesday Book, in connection with the Attorney-General, Deemster Gill, Mr. Clucas, and Mr. C. W. Coole, who, the Society are informed, would render Mr. Talbot any assistance in their power; that the thanks of the Society be given to Mr. C. W. Coole, for the translation of the Manx Domesday Book which he had prepared; that a copy of each of the Society's publications, of which there are more than three copies, be presented to the Douglas Free Library. Deemster Gill, Mr Talbot, Mr. Savage, and Mr. A. W. Moore were elected members of the council.

BOOKS RECEIVED.—*How to form a Library*, by Mr. Henry B. Wheatley; *Old Cookery Books and Ancient Cuisine*," by Mr. W. Carew Hazlitt; *The Pleasures of a Bookworm*, by Mr. J. Rogers Rees; and *Our Forefathers in the Dark Ages*, by Mr. R. G. Blunt. This singularly tasteful and handy series is published by Mr. Elliot Stock, 62, Paternoster Row, London; the *Reliquary*, the *Antiquarian Magazine*, the *Western Magazine*, and the *Naturalist*.

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THE MANX NOTE BOOK

A QUARTERLY JOURNAL OF MATTERS PAST AND PRESENT CONNECTED WITH THE ISLE OF MANN

EDITED BY A·W·MOORE·M·A

NUMBER 8

OCTOBER 1886

DOUGLAS

G. H. JOHNSON

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NOTICES.

THE Editor will guarantee the publication of the Four Numbers within the year, but not the punctual publication of each number.

ALL Communications must be authenticated by the Name and Address of the Writer, not necessarily for publication, but as a guarantee of good faith.

THE Loan of Old Documents, Newspapers, Memoranda of Noteworthy Facts, in any way connected with the Isle of Mann, and information concerning "Manx Worthies" and "Old Manx Families," will be acceptable. Nothing under these latter heads will be published without being submitted to their representatives if any.

THE MANX NOTE BOOK forms an excellent medium for Advertisements, which will be received by the Publisher, before the 1st of March, June, September, and December respectively. Scale of Charges, per each insertion:—One Page, £1; Half-page, 12s. Quarter-page, 6s. 6d.; Four Lines, 2s. 6d., 6d. per Line afterwards.

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The Silverburn.
at Ballasalla.

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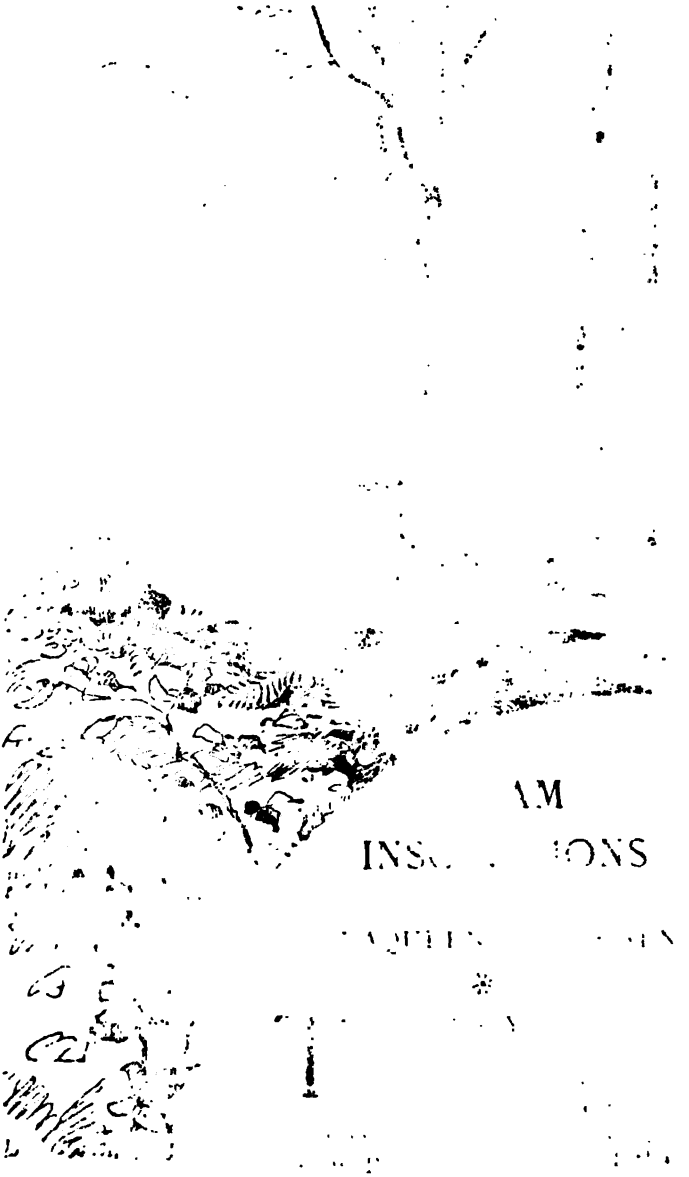

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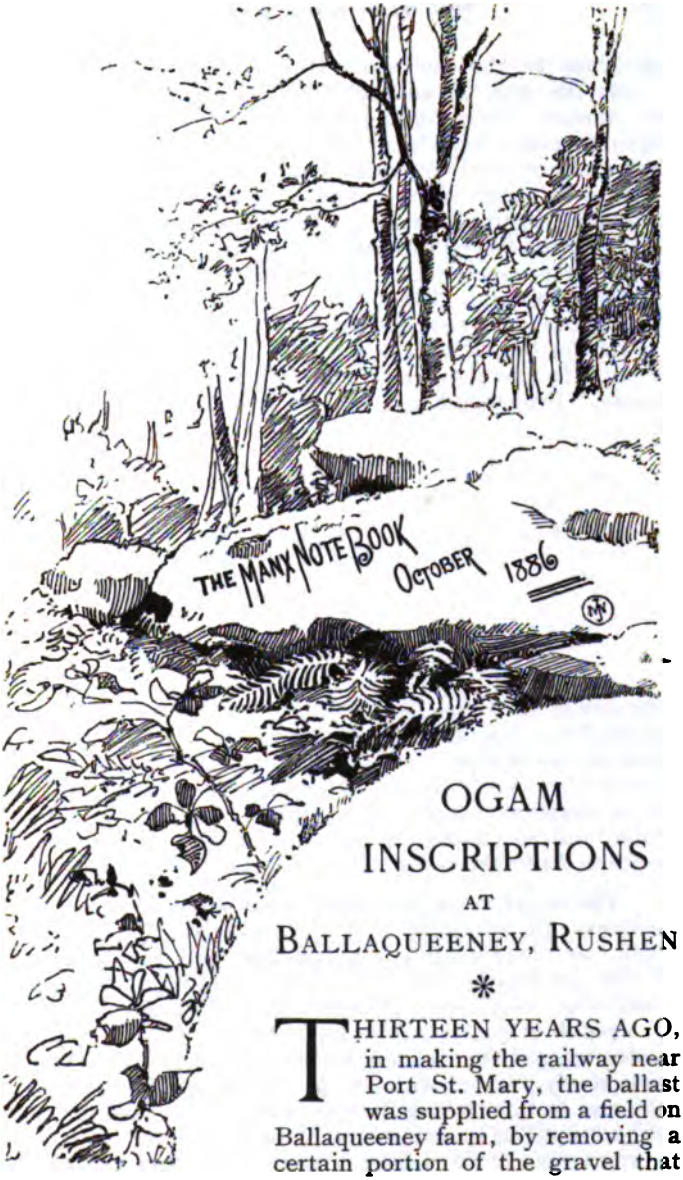
The Silverburn.
at Ballasulla.



OGAM INSCRIPTIONS AT BALLAQUEENEY, RUSHEN

*

THIRTEEN YEARS AGO, in making the railway near Port St. Mary, the ballast was supplied from a field on Ballaqueeney farm, by removing a certain portion of the gravel that

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lay close to the surface. It was soon found that it was the site of an old burial ground, and among the stones which formed the graves were two with Ogam inscriptions, which Mr. Kelly, the owner of the land, at once wisely rescued and preserved. The smaller stone, of a rough slatey nature, is unfortunately broken into many fragments, through the action of the weather, but it can be pieced together sufficiently to make almost all the inscription legible. It is nearly certain that it was originally larger, and that a portion of the legend is lost. But whether it was broken when disturbed by the navvies, or before it formed part of the grave, it is hard to say. It now measures 1 ft. 8½ in. long, and is 5 inches square. Professor Rhys, of Oxford, reads it thus :—

B i v a i c u n a s M a q i

M u c o i C u n a v a

The vowel after *c* in the first word cannot now be determined, but it was probably *u;* and the digits forming the *c* are somewhat obscure; but the remainder of the legend is perfectly clear. There is a peculiarity about this inscription that it reads up the right hand side of the stone, and round the top towards the left; whereas the opposite direction is the usual method.

The larger stone is of lower Silurian sandstone, and measures 3 ft. 8 in. long, by 1 ft. 2½ in. broad, and 4½ in. thick; and here again is a peculiarity, for in the middle of the inscription, in fact, in the middle of a word —*ma* — *qi*—is a hiatus of over a foot long, occasioned by a patch of quartz on the edge of the stone, which was quietly passed over by the stonecutter. Professor Rhys was greatly puzzled with a copy of this inscription that was sent to him, taking it to consist of two fragments, and not until he examined the stone itself this summer, during a visit to the Island, made with that object, was

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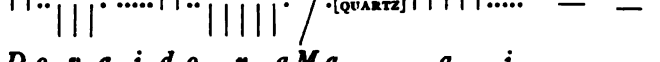
he able to decipher it. He knows of no other similar instance among Ogam inscriptions. He reads it :—



D o v a i d o n a M a q i

The rest of the inscription on the top of the stone is so mutilated as to be quite undecipherable.

These stones are certainly monumental; the first name on each being the genitive form of a proper name, denoting to whom the stone was raised, with *Maqi*, meaning son, the ancient form of the modern *Mac*, followed by the name of the father. They belong to the V^th^ or VI^th^ century, and are found chiefly in South Wales and the South of Ireland, one in North Wales, and a few in the North of Ireland, and now these in the Isle of Mann are added to the list; where it may be expected, with careful search, a good number may yet be found on sites occupied by ancient burial grounds. The alphabet was most probably devised by some one who had seen a Latin inscription, and invented this mode of writing the ancient Goidelic language.

In the graves, of which these stones formed part, were found Saxon coins of three kings in succession, Edmund, Edred, and Edwy, who reigned between 941 and 959, which are now in the Government Office; and one of Charles III (surnamed the "Simple"), King of France 893-923, now in the possession of the owner of the land. It is most likely that the burials took place in the early part of the second half of the X^th^ century. But the Ogam inscriptions are some centuries older, and their use as side stones to a grave would most effectually hide a portion at least, if not all, of the inscription: this use must then have arisen at a date later than the cutting of the inscription, and most probably by a people to whom the writing was unknown.

But there is further evidence that this spot was used as a resting place for the dead, both before the Ogams were written, and after the Saxon burials. Close to the remains of the old Keeyl, that stood in the midst of the burial ground, was found a paved platform with a quan-

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tity of charcoal—the familiar evidence of cremation, and near at hand is a mound very much like the remains of a tumulus. A relic later than the Saxon interments, is the large Runic cross which originally stood at the upper end of the same field, and gave it the name of *Magher clagh ard*, "the field of the high stone," by which old people know it still. It now stands at the Four Cross Roads, in a ruined and disgraceful state. It will be found figured in Cumming's Book on Runic Crosses, on plate v., fig. 14, and it is said by him to be the tallest in the Island.

So that we have the following evidence as to this little spot:—

I. Remains of Cremation.

IJ. The Ogam Inscriptions on monumental stones belonging to the Vth or VIth century.

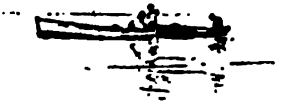
IIJ. Christian burial in Saxon times, these stones being used as ordinary slabs to form the graves: probably therefore after a considerable lapse of time, and most likely by another race.

IV. The Runic Stone of about the XIIth century.

And such evidence of continuity is not by any means rare in the Isle of Mann. It can be shewn, in not a few instances, that the early Christians, instead of cutting themselves and their followers adrift from the past, wisely selected for worship and burial, spots already held in reverence by the people.

ERNEST B. SAVAGE.

[An account of these inscriptions by Professor Rhys appeared in *The Academy* of July 10th and August 7th, 1886.]



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MANX SURNAMES

SURNAMES DERIVED FROM PERSONAL NAMES OF PURELY NATIVE ORIGIN

CHAPTER II: PART II.

LOONEY, CONTRACTED FROM *O'Luinigh*, 'Luinigh's descendant,' *(luinneach*, 'armed.')

'Gillacrist O'LUINIGH, Lord of Cinel Moen,' A.D. 1090.*

The O'LOONEYS were chiefs of Muintir Loney, in Tyrone.

Compare (Irish) O'LOONEY, LOONEY.

M'LAWNEY [1504], LOWNYE [1540], LOWENY [1602], LOWNIE [1623], LEWNEY [1626], LOONEY [1644], LONEY [1681].

Jurby (vc), Marown, Lezayre, Malew, Santon, Onchan, Lonan (c), elsewhere (u).

HOWLAN, from *O'Hualaghain*, or *O'h-Uallachain*, 'Hualagan's descendant.'

'Donnell O'HUALAGHAIN, Archbishop of Munster,' A.D. 1182.

In Ireland this name has been anglicised NOLAN and HOLLAND.

HOWLAN [1696], HOWLAND [1702].

Found in Bride formerly, now very uncommon.

BOYD, probably from *MacGiolla Buidhe*, 'Giolla-bhuide's son,' or the 'yellow-haired youth's son.' (See Note on *Giolla* under MYLROI).

'Conn MACGILLABHUIDHE, Abbot of Mangairid,' A.D. 1100.†

* Four Mast., Vol. II., p. 939. † Four Mast., Vol. II., p. 965.

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MAKABOY was Archdeacon and Rector of Andreas, A.D. 1270.

MACGILLA BUIDHE, in Ireland, is corrupted into MACGILLA BOY, and then into McAVOY, McEVOY, MACBOYD, and BOYD, though McAVOY and McEVOY are strictly speaking contractions of MACAEDHA BUIDHE. 'Aedh, the Yellow's son,' where *Buidhe* is a mere nickname. The name BODDAGH (extinct), which is probably the same name originally as BOYD, has by the middle of the eighteenth century been in every case changed into BOYD, which latter name is still pronounced BODDAGH by a few old Manx people. BODDAGH may, however, be derived from *Buadach*, 'victorious,' or from the nickname *Bodach*, meaning 'churl.'

McOBOY, McBOOY, McBOWYE, BEDAGH [1511], BOY [1611], BOID [1617], BODDAUGH [1671], BOIY [1680]. BODAUGH [1682], BODDAGH [1701], BOYD [1742],

BOYD is not such a common name now as formerly.

Ballaugh, Michael (vc), German, Lezayre (c), elsewhere (u).

CANNON and CANNAN, contracted from *Mac Cannanain*, 'Cannanan's son,' (*ceann-fhionn*, 'white head.')

'CANANNAN, son of Ceallach Tanist of Ui Ceinnsealaigh,' A.D. 950.*

'From the family of O'CANNANAIN, of Tirconnell, LETTER-KENNY, in Donegal, received its name, which is a shortened form of LETTER-CANNANAN, the O'CANNANAN's hill slope.'†

Compare (English) CANNING.

MACCANNON [1511], CANNAN [1638], CANNON [1676].

Jurby, Maughold, German, Marown (c), elsewhere (u).

CONROY, contracted from *O'Mulconry*, 'Mulconry's descendant.'

'Maline Bodhar O'MULCONRY took Cluain Bolcain,'‡ A.D. 1132.

This name was always uncommon in the Isle of Mann, and is now scarcely found.

CONRAI [1605], CONROI [1617], CUNRIE [1618], CONROY [1670].

In Ireland it is frequently anglicised *King*.

* Four Mast., Vol. II., p. 667. † Joyce, Vol. I., p. 140.
‡ Four Mast., Vol. III., p. 205.

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CUDD, contracted from *McHud*.

McHUD [1675], McHOOD [1711], CUDD [1750].

It is found in Patrick and Lezayre, but is very uncommon.

MACARTHURE [1511] (extinct). The MACARTHURS are said to be descended from Cormac Cas.

MACCLAGHELEN [1511] extinct, possibly a corruption of *MacLoughlin*. It is found as late as A.D. 1616.

'Conchobar MACLOCHLAINN, A.D. 1122.'*

[LOUGHLANN, the land of lakes, is the name given by the Irish to Norway.]

MACCORRY and MACCURRY, (extinct) contracted from *MacComraidhe*, 'Comrad's son.'

'Ui Mac Uais the most festive here
Have O'COMHRAIDHE at their head.'†

'The name O'COMRAIDHE is still extant, but for many centuries reduced to obscurity and poverty. In the sixteenth century, it was anglicised COWRY. It is now more usually CORRY and CURRY.'§

MACNAMEER (extinct) from *MacNamara*, the anglicised form of *MacConmara*, 'Cumara's son,' (*cu-mara*, 'sea-hound.)

'Royal dynast of fine incursions
Is MACCONMARA, of Mag Adhair.
The territories of wealth are his country.'‡

**'MACCONMARA was defeated,' A.D. 1311.

This family derives its name from its ancestor CUMARA, son of Domhnall, who was the 22nd in descent from Cormac Cas.

MACNAMARA [1511], McNAMEER [1610], McNAMEAR [1793], after which date it is not found.

The name MEARE [1607], MEERE [1621], McMEER [1698], is probably a further corruption. It was formerly common in Jurby.

* Four Mast., Vol. II., p. 1015. † O'Dubhagain, p. 13.
§ O'Donovan, p. 43. ‡ O'Donovan, p. 127. ** Four Mast., Vol. II., p. 499.

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MACNAMEE [1511] (extinct), a corrupted form of *Mac Conmeadha*.

'Amhlaeibe, the son of MACCONMEADHA.'*

It is found as late as 1698. It was always uncommon.

MACRORY [1511] (extinct), anglicised from *MacRuaidhri*, 'Ruadhri's son,' (*ruadh* 'red,' *righ* 'king').

'. . . . . MACRUAIDHRI, gentle,
Over Teallach Ainbith, the formidable.'†

In Ireland MACRUAIDHRI is now usually anglicised ROGERS.

INNOW [1408], IVENOWE [1417], YVENS [1429], YVENE [1430] (extinct), probably connected with YWAIN, OWEN, EOGHAN.

* Four Mast., Vol. II., p. 951. † O'Dubhagain, p. 55.

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CELTIC SURNAMES FROM TRADES OR OCCUPATIONS; FROM DESCRIPTIVE NICKNAMES; FROM DESIGNATIONS OF RESIDENCE OR BIRTHPLACE

CHAPTER III.

THE Celtic Surnames of the Isle of Mann, which are derived from the profession or trade of an ancestor, or from some epithet indicating his personal characteristics or his local origin, are for the most part patronymic in from, having in their original documentary shape the prefix *Mac*. In the first place we shall enumerate the surnames which indicate the profession or rank in life of the ancestor of the family by which they are borne.

JOUGHIN, from *MacJoughin*, 'Deacon's son.'

'The priests sonnes that follow not their studies prove for the most part notorious theeves. For they that carry the name of MACDECAN, MACPHERSON, and MACOSPAC, that is the deane's or deacon's son, the parson's son, and the bishop's son, are the strongest theeves that be.'*

* Camden—Account of Ireland, p. 145.

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JOUGHIN is a purely Manx name. It is almost confined to the northern parishes.

McJOYCHENE,* McJOYENE* [1422], M'JOUGHIN [1430], MACJOGHENE [1570], JOUGHIN [1657], JOGHIN [1673].

Maughold, Bride, Andreas (c), elsewhere (u).

MACPERSON [1430] (extinct), and McPHERSON [1511], 'The Parson's son.' It is a common name in Scotland.

TAGGART, (sometimes pronounced TAGGARD), contracted from *Mac-an-t-sagart*, 'the Priest's son.'

In 1511, OTES MACTAGART is entered for the Mill of Doway. It was afterwards called Mullen Oates, now Union Mills, in the parish of Braddan.

Compare (Gaelic and Irish) MACTAGGART, MAC ENTAGGART.

MACTAGGART [1430], TAGHERTT [1540], TAGGART [1614], TAGERT [1660], TAGGARD [1681].

Malew (vc), Ballaugh, Braddan, Marown, Onchan, Maughold, Santon (c), elsewhere (u).

WARD, originally *Mac-an-bhaird*, 'the Bard's son.'

'The sons of MAC-AN-BAIRD.'†

McWARD [1511], WARD [1660].

Very uncommon.

MAC Y CHLERY, 'the Clerk's son,' has, in the Isle of Mann, been almost universally written in the English form of CLARK, CLARKE, or CLERK, but, though rare, the Manx form existed.

Compare (Irish) UA CLEIRIGH, which became O'CLERY.

CLERK is derived from the Latin *clericus*, the name formerly given to those who possessed the accomplishments of reading and writing.

'Conchobar UA CLEIRIGH, lector of Cill-dara,' A.D. 1126.‡

* These names are in the British Museum copy only.
† Four Mast., Vol. I., p. 609.
‡ Do. Vol., II. p. 996.

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John CLERK was 'Judge of Mann' in 1417.

'Gubon M'Cubon CLEARKE, commissary to Bishop Pulley, Bishop of Sodor,' A.D. 1430.*

CLERK [1417], CLEARKE [1430], M'CLEARY [1521], CLARKE [1586], MAC Y CHLERY [1617], CLARK [1621].

Jurby, Andreas, Lezayre, Bride, German, Malew, Arbory (c), elsewhere (u).

SKELLY, contracted from *O'Scolaidhe*, 'the story-teller's descendant,' *(sceulaidhe)*. The 'story-teller' was a regular official at the courts of the old Irish kings.

'O'SCOLAIDHE of sweet stories.'†

'Gilla-Isa-MAC-AN-SKEALY,' A.D. 1237.§

'After the English Invasion the family of O'SCOLAIDHE or O'SCOLAIGHE, now SCULLY, were driven into the county of Tipperary.'‡

Compare (Irish) SCULLY, SKELLY, SKALLY, and SCALLY.

McSCALY [1408], SKELLIE [1630], SKEALLEY [1631], SKALLY [1640], SKELLY [1677], SKALY [1715].

It was formerly a common name in Jurby, but is now scarcely found anywhere.

KEWISH (pronounced KEOUSH), contracted from *MacUais*, 'the noble's son.'

Colla UAIS was the 121st Milesian Monarch of Ireland.

KEWISH [1618], KEVISH [1653], KEWSH, [1683].

Jurby (vc), Bride, Ballaugh, Malew (u), elsewhere (w).

BREW, contracted from *MacVriew*, 'the judge's son.' The '*Vriew*,' now the Deemster, the Scandinavian term having superseded the Celtic, gave 'Breast laws' to the people. He was identical with the Irish *Brehon*. It is possible that BREW may be contracted from *MacBrugaidh*, 'the farmer's son.'

BREW is a purely Manx name.

Compare (Irish) MACBREHON, now universally translated JUDGE.

* Statute Law Book, p. 24. † O'Dubhagain, p. 12.
§ Four Mast., Vol. III., p. 291. ‡ O'Donovan, p. 25.

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McBROW [1408], McBREWE [1417], BREW [1616], BRIEW [1648], BREW [1660].

Andreas, Lonan, Santon (vc), Ballaugh, Maughold, Lezayre, Malew, Onchan (c), elsewhere (u).

GILL and GELL, contracted from *Giolla*, 'a young man,' (see MYLCHREEST, KILLEY,) are almost certainly the same name originally, the former being the earlier form. They are now used indiscriminately.

'Very little doubt can exist of the Irish having had, in early times, the word *Gilla* for a youth, servant boy, or lackey: and the name of GILLA or GILDAS, uncompounded, is certainly more ancient than the Danish invasions.'*

After King Magnus Barfod fell in battle in Ulster in A.D. 1103 'An Irishman named HARALD GILLE came forward and passed himself off for a son of that Monarch by an Irishwoman; and, after proving his descent by walking over a red hot iron, actually became King of Norway.'†

GILL was Prior of Furness in A.D. 1134.

Compare (Irish) GILL, (Gaelic) MACGILL and MACKILL.

GILL [1134], MACGYLLE [1430], McGELL [1504], McGILL, GELL [1511].

GILL.—Santon, German, Lezayre (c), elsewhere (u).

GELL.—Rushen (vc), Marown, Malew, Patrick, Santon (c), elsewhere (u).

TEAR and TEARE, contracted from *Mac-an-t-saoir*, 'the carpenter's son.'

'Ciaran MAC-AN-TSAIR, A.D. 990.'§

'The importance attached by the Act 5, Ed. IV. (see introductory chapter) to the bearing of an English surname soon induced many of the less distinguished Irish families, of the English Pale, and its vicinity, to translate or disguise their Irish names, so as to make them appear English; thus MAC-AN-T-SAOR was altered to CARPENTER.'‡

Compare (Gaelic) MACINTYRE, MACTIER, (Irish) MACENTIRE, MACATEER, MATEER, TEER, TIER.

MACTYR [1372],** M'TEARE, M'TERRE [1504], MACTERE [1511], TEARE [1599], TEAR [1611], TERE [1688].

* O'Donovan, p. 55. † Worsaae, p. 346. ‡ Chron. Scot., p. 233.
† O'Donovan. Introduction, p. 26. ** Manx Society, Vol. XXIII., p. 392.

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It is much commoner in the north of the Island than the south.

Ballaugh, Jurby (vc), Maughold, Andreas, Bride, Lezayre, (c), elsewhere (u).

GAWN and GAWNE, contracted from *Mac-an-Gabhain*, 'the smith's son.'

The smith, in olden times, was a very important personage, as being the maker of armour and weapons, and as this trade, like others, in that day descended from father to son its designation would soon become used as a surname.

MacFirbis states in his book of Genealogies that the MAC-AN-GHOBHAN were historians to the O'Kennedys of Ormond.

'Maelbrighde MAC-AN-GHOBHANN,' A.D. 1061.*

Henry GAWEN was "Atturney" in 1517.

Compare (Irish) McGOWAN, GOWAN, GAVAN, (Gaelic) McGAVIN, (English) SMITHSON.

MACGAWNE,† [1422], M'GAWEN, M'GAWN [1430], GAWEN [1517], GAWNE, [1586], GAWN [1599], GOWN [1601].

Malew, Rushen (vc), Jurby, Ballaugh, Arbory (c), elsewhere (u).

CLAGUE and CLEG, contracted from *MacLiaigh*, 'the leech's son,' (*Liagh*, Leech).

'In the *T'ain B'o Cuailnge*, a *Fáth-Laig*, or prophet Leech, heals the wounds of *Cúchulaind*, after his fight with *Ferdiad*. It is probable, therefore, that in Pagan times the *Liag* (leech) belonged to the order which may be conventionally called Druidic, and that charms and incantations formed part of the means of cure. The position assigned to the Leech by the laws in the middle ages was a very high one. He ranked with the smith and the *Cerd*, or artist in gold and silver; and the *Ollamh*, or doctor in leech-craft, ranked with an *Aire Ard i.e.* one of the highest grades of lord. He had also a distinguished place at assemblies, and at the table of the king. Leech-craft became hereditary in certain families, some of whose names indicate their profession, as O'LEE, *i.e.* O'LIAIGH.'§

'MACLIAG, Chief Poet of Erinn, A.D. 1014.'‡

* Four Mast., Vol. II., p. 881. † In the British Museum copy only.
§ Ency. Brit. Art. on Celtic Literature. ‡ Chron. Scot., p. 257.

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McBrow [1408], McBrew [1648], Brew [1660].

Andreas, Lonan, Santon [illegible] Malew, Onchan (c), elsewhere (i).

Gill and Gell, contracted (see Mylchreest, K the same name orig earlier form. They a

'Very little doubt can exi times, the word *Gilla* for a you name of Gilla or Gildas, unc than the Danish invasions.'*

After King Magnus Barfo 'An Irishman named Haral himself off for a son of that M proving his descent by walking King of Norway.'†

Gill was Prior of F

Compare (Irish) G MacKill.

Gill [1134], MacGylle [Gell [1511].

Gill.—Santon, German, I.

Gell.—Rushen (vc), Ma elsewhere (u).

Tear and Teare, contra carpenter's son.'

'Ciaran Mac-

'The importance attached by chapter) to the bearing of an En of the less distinguished Irish fa vicinity, to translate or disguise them app English; thus Carpent

(Gaelic) M Mac CATEER, Ma M'Tear RE [1599].

* Wh duction, p

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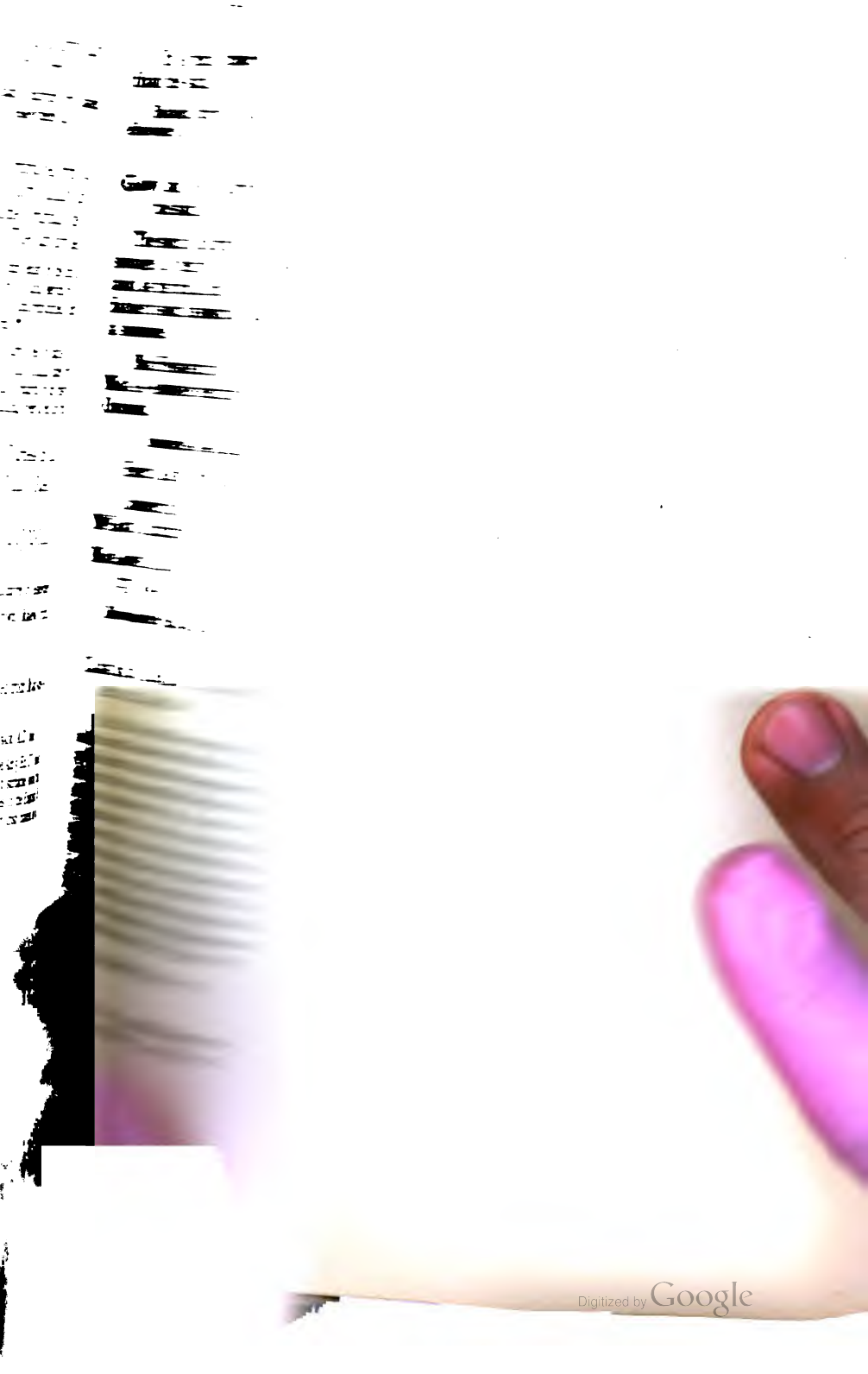
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'Gilla MacLiag (Gelasius), the son of Rory, the successor of St. Patrick, and Primate of Armagh and of all Ireland . . . died A.D. 1173.'*

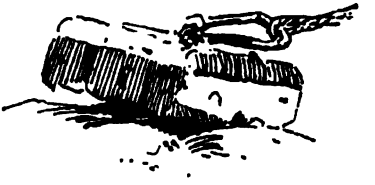
In 1405, Gilbert Cleg receives letters of protection from Henry IV. to come to the Isle of Mann.† It is possible, but not probable, that the forms Cleg and Clegg may be derived from (on) *kleggi*, 'a horse fly.' The word *Cleg*, is used in the Isle of Mann, as well as in Scotland and the north of England, to designate this insect. Clague is now the commonest form, but did not become so till early in the eighteenth century.

Cleg [1405], MacClewage, MacCluag [1511], Clevage [1521], Cloagge, Cloage [1601], Claige [1622], Clogue [1625], Cleage 1644, Clauge [1652], Clague [1655], Cloauge [1660], Cluage [1673], Cloiage [1674], Cluag [1676], Claig [1696], Claigue [1702], Cloag [1719], Clage [1775], Clegg [1790].

Marown, Santon (vc), Malew, Michael, Jurby, Lezayre, Ballaugh, Braddan, Lonan, Maughold, Rushen (c), elsewhere (u).

[TO BE CONTINUED.]

* Four Mast., Vol. III., p. 13.
† Manx Society, Vol. VII., p. 231.



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A SHORT ACCO
BISHOP RUTTL
MANX DRINKING SO
BY HIM

E

A
Bishop Rutter known
His portrait, which
we are enabled to
publish by kind per
mission of the
of Derby
poem
and pleasing
from the grandson of
Derby
Bishop
His brothers served to
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A SHORT ACCOUNT OF BISHOP RUTTER WITH MANX DRINKING SONG WRITTEN BY HIM

*

FSAMUEL RUTTER, D.D. ARCHDEACON, AND AFTERWARDS BISHOP OF SODOR AND MANN, BUT LITTLE IS KNOWN. His portrait, which we are enabled to publish by kind permission of the Earl of Derby, represents him as having a grave and pleasing countenance. He is said to have been the grandson of John Rutter, miller on the Derby estate at Burscough, in Lancashire, and to have been descended from the Rutters of Kingsley, a Cheshire family. "He was probably sent by the family his forefathers served to Westminster school," and "elected thence in 1623 to Christ Church, Oxford."* In 1646 he was appointed Archdeacon and Rector of Andreas, but he does not appear to have ever resided in that parish. He was James the seventh Earl of Derby's

* Stanley Papers, Part II., p. 201. Chetham Society.

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domestic chaplain and confidential friend, and, being tutor to his eldest son, was constantly with the family. He seems also to have played the part of court poet, as in the Library at Knowsley, there is a MS. entitled "A Choice Collection of Songs composed by Archdeacon Ryter (afterwards Bishop of Sodor and Mann), for the amusement and diversion of the Right Hon. James Earl of Derby, during his retreat into his Island of Mann, in the time of the Oliverian usurpation." These songs, four in number, are not compositions of any great merit, but probably served their end, which was, doubtless, to amuse the boisterous cavaliers who formed the Earl's retinue. The first of them is a lament "On the direful effects of the Rebellion,"* the other three, "A Song in praise of Ale,"† "The Little Quiet Nation,"§ and "Mellancolly Drown'd in a Glass of Eubonia," (see following ballad), are Bacchanalian in character; the last in particular would have come more appropriately from the pen of a Sheridan than from that of a reverend cleric. It is not positively known by whom the translations into Manx were made, though they are attributed to Rutter, and appear in the same MS. He also wrote a poem "To the Glorious Memory of the Blessed Martyr James, Earle of Derby,"‡ and an amusing piece called "The Attorney Bated," originally published among the Townley papers and reprinted by the Manx Society.** His literary labours were not confined to poetry, as we find Seacome, the Derby historian, acknowledging that "to his assistance I am greatly obliged for his collections, and memoirs made use of in my present history of the noble house of Stanley, but especially in that ever-memorable siege of Lathom; the defence whereof he had a large share in." It is evident that the Earl was greatly attached to him; in one of his letters to his eldest son, Lord Strange, he writes "he is a man for whom both you and I may thank God," and in his last letter to his children "Love the Archdeacon, he will give you good precepts." He was at Lathom House during the second siege, and was

* "Manx Note Book," Vol. I., pp. 24-25.
† Manx Society, Vol. XVI., pp. 76-79.
§ "Manx Note Book," Vol. I., pp. 110-113.
‡ Stanley Papers, Part III., Vol. II., p. 386.
** Manx Society, Vol. XVI., pp. 227-230.

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one of the Commissioners appointed to treat concerning the surrender of Castle Rushen to the Parliament; on this latter occasion, according to a contemporary newspaper, he proved to be "a man of a very timerous spirit." Till the restoration he remained with the Countess at Knowsley and in London. In November, 1660, he was appointed a prebendary of Lichfield, and on the 21st of September, 1661, he arrived in the Isle of Mann, being installed Bishop on the 8th of October.* He only survived his installation six months, being interred in the centre of St. Germain's Cathedral on the 30th of May, 1662.

*

TRIMSHEY BAIT 'SY JOUGH LAJER.

NY bee-jee groamagh arragh, cur-jee kiarail er gooyll,
Eh ta smooinaght er mairagh te cheau laa mie er shooyll,
Cha. vel eh agh lhome, naght yeean trot ny keim
Ta giu as nagh ceau laghyn y noal.

Te dooinney dangeyragh dy akin 'sy cheer ta shin nish ayn,
Tra ta naboonyn troggal y cabbane, ta boirit still ayns e chione,
As ooilley yn vea shoh goaill doot ny choud bio
As dy n'aase y argid ro-ghowin.

She ta'n 'n irrinagh 's creeney ta 'n irree choud as ta'n cheeaght hraaue,
Lhig da ny boddagh dy moghey girree ayn doccar myr traa chiu,
Choud's ta famlagh 'sy traie bee ayns yn oai
Ver orrin arrane y ghoaill daue.

Tra hug yn oayrn hooin nee vaikyn vagher shin ooashley glen chaart ny kione,
Eisht ven y thie jeagh nagh daghey dhyt rouyr jeh shen y chaart ayn,
Veih 'n ooashley carrane ta cheet cooilleen 'n oll vane,
As chur er sleih creeney ny goan.

Nish va 'n 'sy thie lhieen as y churn dooin, as lhig da dty linin dooin,
Son shee shen nee nyn dooin dooin dy chur chreenaght ayns ny goan;
Te ooashley da ree, ta ooashley da ree
Dy chur er y kione lheid y crooin.

* Notes on Malew Register, "Manx Note Book," pp. 73, 181.

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MELLANCOLLY DROWN'D IN A GLASS OF EUBONIA.*

CAST away care and sorrow, the cankerworm of the brain,
For he that cares for to-morrow has spent a good day in vain,
And he's but an ass, and he's but an ass,
That drinks not, and drinks not again.

Wee count him a dangerous fellow, as any that lives in ye state,
Who when his neighbours are mellow doth troble an addle pate,
With thinking too much, with thinking too much,
And all about living too late.

But he's the best husband that whistles whilst the merry plowe doth go,
Let the fool reap his Tares and Thistles, which in sadness he doth sowe,
We'l sing whilst the plowe, we'l sing whilst the plowe,
Is getting us Barley below.

And when it come up anon after, we give it a gentle touch,
Of the purest purest watter, but faith it must not be too much,
For watter's the thing, for watter's the thing
Makes all fools even such.

Let our Hostess fill up the flaggon, and let her good ail be brown,
And let it spitt fire like a draggon, till our heads be the wisest in town,
'Tis a life for a King, 'tis a life for a King
To wear such another crown.

*

As the English version is a mere paraphrase of the Manx, Mr. R. W. Heaton has made a literal translation which we append :—

MELANCHOLY DROWNED IN STRONG DRINK.

BE gloomy no longer, cast your cares aside,
He, who thinks on the morrow, has wasted a day,
For he's but a sorry, chicken-hearted knave,
Who drinks and recks aught of the time.

* Spelling as in the original.

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He's a dangerous man to behold in the land wherein we dwell,
Who, while his neighbours are building their houses, is still addle-headed,
Who throughout his life keeps himself in a constant worry,
As to how he shall raise his means to affluence.

He is wise and thoughtful, who rises when the ploughman starts his toil,
Let the lazy lout stifle himself with his unwilling labour,
As long as the sea-weed lies upon the shore
Our verse shall celebrate such men as these.

When we see the barley springing up in the fields, we sigh for a glass of good liquor,
For our hostess of the inn watches that no one gets more than his share;
Pale death awaits the drunken sot, as a punishment for his intemperance,
And it is through this vice that wise men are so few.

Now we had in the house a net and a churn, and may they long be ours!
For we are free to put wisdom into our words,
It is an honour for the king, it is an honour for the king,
To wear on his head such a crown.

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CANON TAYLOR'S ARTICLE ON MANX RUNES, REVIEWED BY PROFESSOR W. BOYD DAWKINS, M.A., F.R.S., F.S.A., AND HENRY BRADLEY

*

IN the valuable addition to the literature of Runic Crosses in the Isle of Mann, by Canon Taylor, the ornamentation of the Crosses is referred to two distinct styles, "the pure Irish" and "the Scandinavian." "The essential difference between the two styles," he writes, "cannot be too clearly grasped: the one is essentially geometric, the other zoomorphic."* If we assume, with Canon Taylor, that the Book of Kells and the Illuminated Gospels of St. Cuthbert and St. Chad are the tests of "pure Irish art,"* it will naturally follow that all the ornamentation, including the interlacing pattern termed geometric, is "pure Irish." It is, however, in my opinion, not only an assumption, but an assumption which may readily be disposed of by an appeal to the distribution of the designs in ornaments and monuments in the British Isles, and in France, Scandinavia, and Germany. We will consider these designs under two heads; first, the scroll, spiral, and flamboyant style consisting of graceful combinations of curves; and secondly, the interlacing work more or less square and angular, the "rope" or "basket work."

(1). The first of these two styles makes its appearance in Britain, Scandinavia, France and Germany, in infinitely remote Prehistoric times in the Bronze age, and subsequently became more and more elaborate in the Prehistoric Iron age, constituting the late Celtic art of Mr. Franks.† In illustration of this I may refer, among others, to the collections in the museum of the Royal Irish Academy, in the British Museum, in the Anthropological collections in Berlin, Copenhagen, and Stock-

* "Manx Note Book," No. 7, p. 103.
† Kemble "Horæ Ferales."

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holm, and to the Museé de St. Germains, near Paris. This art probably was ultimately derived from the centres of civilisation in South Europe, principally Greek and Etruscan, and has been clearly proved by Chantre* to have been introduced into France from Italy. From its prevalence among the Celts of France and the British Isles, it is justly termed Celtic, and it was dominant in these regions down to the time of the retreat of the Roman legions before their Germanic foes. I do not know a single case of its association with the interlacing pattern on any weapon, ornament, or monument in Northern or Western Europe which can be proved to belong to a date before the Germanic invasion.

(2). The interlacing pattern of Class II is conspicuous by its absence from Irish art, until the days of early Irish Christianity. It may be traced far and wide over Europe, and among warriors who owe nothing to Irish art. It occurs on articles proved by the associated remains, to be Germanic or Teutonic. In Britain, it is the ruling design in Anglian and Saxon finds in cemeteries, and in barrows—such as that recently explored at Taplow. In France, it is associated with the remains of the Germanic invaders, Merovingian and others, as may be seen in the various collections, and by a reference to M. Baudot's work on the Merovingian graves of Burgundy. It has been met with both in Switzerland and in Italy, and generally on the Continent, in those regions into which the Germanic tribes penetrated. It does not occur in France or the British Isles in association with any remains of a date before the Germanic tribes had begun to move to the attack of the Roman empire. From these facts, we may conclude that it is distinctly Germanic or Teutonic, and not "Celtic," and still less "pure Irish." Whence it was ultimately derived is a question which need not be discussed in this place. The fact, however, that in the older designs, which are sometimes very complicated, it consists generally of *one* line variously twisted on itself seems to me to point out that it originated from a twisted rope, and not from basket work which is made of *many* separate twigs plaited together.

* L'Age du Bronze.

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The association of the Celtic graceful spiral and flamboyant with the Germanic interlacing work in the early Irish manuscripts, and in Irish chalices and ornaments, in the VIII[th] and following centuries, may readily be accounted for by the influence of the Germanic tribes (including under that head the Scandinavians), not only in Ireland but in those parts of Europe into which the Irish missionaries penetrated. It is only reasonable to suppose that the Irish missionaries who introduced Christianity into Scandinavia and Northern Germany, and founded the great abbey of St. Gall in Switzerland, should have fallen under the influence of Germanic art, and have combined the native Celtic with the foreign Germanic designs. As a matter of fact, the two styles were so combined both in Ireland, and in Scotland and England, and generally on the Continent, wherever the Celtic and Germanic peoples lived side by side. For these reasons, the "pure Irish" interlacing work of the Nial Lumgun Cross at Kirk Michael, appears to me to be of Germanic origin, although the Cross may have been put up by the disciples of the Irish missionaries. The Cross is, however, as Canon Taylor suggests, probably older than those with the interlacing pattern broken down into serpents, dragons, and other grotesque figures, which may be of Scandinavian origin. In later times, the interlacing pattern was broken down into the zoomorphic, not only in Scandinavia, but in Normandy and elsewhere. The Celtic and Germanic designs, as defined above, are found in combination in the Runic Crosses in the Isle of Mann, and elsewhere. They were used in the Isle of Mann for the ornamentation of Crosses by the Irish missionaries and their disciples.

W. Boyd Dawkins.

CANON TAYLOR'S article on The Manx Runes has been reviewed by most of the leading Antiquarian publications, as well as by the *St. James' Gazette*, *Notes and Queries*, the *Manchester City News*, the *Liverpool Mercury*, and the *Isle of Man Examiner*. The ablest and most exhaustive of these reviews is by Mr. Henry Bradley, in the *Academy* of the 21st of

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August, which we append, as it is an additional contribution of some value to this interesting subject :—

THE July number of *The Manx Note Book* contains an article by Canon Taylor on the date of the runic crosses in the Isle of Mann. The writer's conclusion is that all these monuments belong to the twelfth and thirteenth centuries, except one, which he refers to the end of the eleventh century. The exception is the cross at Kirk Michael, erected by Nial Lumgun to the memory of his foster-mother, Malmuru. These views are in direct opposition to those of the great Norwegian scholar, P. A. Munch, who, if he is correctly reported by Mr. Cumming,* ascribed some of the monuments to the ninth century; and, moreover, regarded the Nial cross as the latest, instead of the earliest, of the whole series.

With regard to the first point, it is perfectly clear that Munch was wrong. Indeed, it is somewhat difficult to understand how he can have entertained the opinion ascribed to him; although, of course, he did not possess our present materials for the comparative study of runic palaeography. The second question, however (on which, by the way, the late Prof. Worsaae is said to have agreed with Munch), seems more open to debate. No doubt Canon Taylor is right in saying that the alphabet employed in the Nial inscription is of an older type than that found on the other monuments of the island. But the two forms were for sometime used concurrently in various parts of the Scandinavian world; and it would not be easy to say *à priori* which of them would be likely to be the first to reach the Isle of Mann. I am myself inclined to think that the Nial cross, though belonging to a comparatively early period, cannot be absolutely the oldest of the Manx crosses Perhaps it may be worth while to state the grounds on which this opinion is based.

The inscription on the Mailbrigdi cross at Kirk Michael ends with the words "Gaut made this [*i.e.*, this cross] and all in Mann." Now, if the Nial cross be older than the Malbrigdi cross in the same churchyard, it obviously follows that the former, as well as the latter, must be the work of Gaut. But in that case how can we account for the differing Alphabets? The newer runes, it should be observed, were not developed in the Isle of Mann itself, but were borrowed, like the older ones, from some other Scandinavian country. It seems to me difficult to believe that Gaut adopted a new alphabet in his later works; and I prefer to regard the Nial monument as the production of another, and somewhat later, artist, who came from a part of Scandinavia where the older runes were still retained. The Nial cross is the only specimen of the older alphabet known to have existed in Mann, with the exception of a stone containing the words "It is better to leave behind one a good foster son than a bad son." This stone, now lost, was in Michael Churchyard. I do not know whether anyone has suggested that it must have been the foot-stone of the grave of Nial's foster-mother, but I think there can be little doubt that it was so.

* I have not seen Munch's paper on the Manx runes in the *Memoires* of the Royal Society of Antiquaries of Copenhagen. In his later discussion of the subject in the preface to the *Chronica Regum Mannias*, he says nothing about either the absolute or the relative chronology of the monuments.

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The differences between the two Manx alphabets relate to the form of the characters for *a*, *s*, and *t*. To these Canon Taylor adds *n*, following the plate published in Munch's edition of the *Chronica*; but this is not confirmed by Cumming's copies of the inscriptions. There are also differences in the functions of two of the runes. The Nial inscriptions make no distinction between the two sounds of *f*, whereas on the Manx crosses generally the soft sound is denoted by *b*, as in *þurlabr* for Þórleifr, *Eabr* for *Iōfurr*; and the rune which in the Nial alphabet stands for *o* is in my opinion used on the other monuments of the Island to represent *a* and umlaut-*e*. Thus it often stands for the vowel of one or both of the syllables of *þenna* (this). On the Ballaugh Cross I propose to read *Herlaibr Heriulbsunr** for *þorlaibr þoriulbsunr*, as read by Cumming, and on the Braddan Cross *Freka* (or perhaps *Frakka*) instead of *Froga*. It would be interesting to know whether the peculiar Manx rune for *b* was used in the Nial alphabet, but no words containing this sound occur in the inscription. Canon Taylor relies on the style of workmanship of the Nial Cross as supporting his view that it is an earlier work of Gaut, but to me this evidence rather seems to indicate a different hand.

Canon Taylor's arguments for his theory of the relative chronology of the monuments are ingenious and forcible, and (except with regard to the point dealt with above) I think he has solved the problem correctly. It would appear that the Norse sculptors received their first "commissions" for sepulchral crosses from persons belonging to the native population of the Island, and began by imitating the Celtic style of ornament. Afterwards, as Norse names gradually become predominant among the persons commemorated, the character of the decoration also approaches more and more to the purely Scandinavian type. This order of development is at all events in accord with the historical probabilities of the case. The only reserve I have to make is that the contact of Celts and Northmen was not confined to the Isle of Mann, but extended over a much wider field, so that it is possible that the explanation of the relations between Celtic and Scandinavian art may be more complex than at first sight appears. I do not think Canon Taylor is successful in his attempt to show that the "Celtic" and the "Scandinavian" crosses differ in their orthography, but he is doubtless right in regarding *risti* on the Manx crosses as a corrupt form of *raisti* (raised). In runic inscriptions elsewhere, *risti* means "carved," but on the Tynwald Cross the strong preterite *raist* is used instead.

It is to be hoped that Canon Taylor's interesting paper will lead to an exhaustive discussion of the whole subject of the Scandinavian remains of the Isle of Mann, which seem of late to have received singularly little attention, either from the artistic or the philological point of view. The article is accompanied by illustrations of two of the most remarkable of the Manx crosses, and of the similar one at Kilklespeen in Ireland.

HENRY BRADLEY.

* Of course if the character on the cross is clearly a *þ*, this conjecture is inadmissible But the runes do not seem to be very distinct, as Munch's plate has *þiutulbsunr*.

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OLD MANX FAMILIES

THE QUAYLES OF CLYCHUR, BRIDGE HOUSE, AND CROGGA

ARMS — Argent, a Chevron Sable, gutté d'eau, between three Quails, proper* ✣ ✣ ✣ ✣ ✣ ✣ ✣ ✣

CREST—A Quail ✣ ✣ ✣ ✣ ✣ ✣ ✣ ✣

MOTTOES—*Qualis Ero Spero* and *Assiduitas* ✣ ✣ ✣ ✣

QUAILE

QUAILL, MACQUAILE QUALE, QUAYLLE AND MACQUAYLE ARE THE FORMS IN WHICH THIS NAME IS FOUND IN THE EARLY MANORIAL RECORDS AND PAROCHIAL REGISTERS UNTIL the middle of the seventeenth century, after which it is usually spelled QUAYLE. In Ireland, whence the name came to us, it is found in its uncontracted form of MACPHAIL, (Paul's son,) at a very early date.† Gilbert MacQuaile was a member of the House of Keys in 1422, and Quayle

*Arms of this kind are called in Heraldry Canting, allusive or punning, being given in this case from the resemblance of the name to that of the bird.

† Manx Note Book, Vol. I. p. 134.

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and MacQuayle are Abbey tenants in Malew, in 1540. The first member of the above family, whom we find settled at Clychur, is Thomas Quale who was possessor of Clychur, in 1581, and member of the House of Keys in 1593.* Nicholas Quaile, his son, is entered as owner of the property in 1601, and it was afterwards held in succession by Thomas Quaile, Nicholas Quaile, entered in 1615, Gilbert Quaile, 1630, and Thomas Quayle, 1646 (buried November 2, 1669, at Malew).

Thomas Quayle left, among other issue, John, Hugh, and James, of whom the last named settled in Dublin, of which city he became alderman. His daughter, Elizabeth, married Sir James Somerville, and had issue Sir Quaile Somerville, Bart., from whom was descended the Right Hon. Sir Wm. Somerville, Bart., Chief Secretary for Ireland, who was created Baron Athlumney in 1863; and Ann, who married William Murray, of Ronaldsway. John left no male issue: his two daughters married respectively John Caine, and William Harrison of Cordaman. Elinor, wife of John Caine, died without male issue, and Margaret Harrison, the other daughter, sold Clychur to John, the son of Hugh. This John (born 1693, died 1755), was Clerk of the Rolls and Comptroller.† He married in 1717 Elizabeth (born 1688, died 1743, buried at Malew), daughter of Thomas Harrison, of Wyreside in Lancashire, who was attainted in 1715, and fled to the Isle of Mann, and whose wife was one of the Butlers of the Ormonde family, and niece of the author of "Hudibras." John Quayle was killed by a fall from his horse and was buried in St. Mary's Chapel, Castletown. By his marriage above mentioned, he had, among other children, William (born 1721, died 1744), who served through the wars of the reign of George II., in a dragoon regiment; Elizabeth, married Thomas Radcliffe; Margaret, married John Quillin, Attorney-General, and had issue three daughters, one of whom, Isabella, married Edward Curphey of Ballakillingan,§

* John Quayle was a Member of the Council in 1593, and the same name appears as Comptroller in 1639.

† The latter appellation is supposed to have signified the Comptroller of the Household (the two offices having apparently been held together), and was dropped towards the end of last century, presumably at the time the Sovereignty of the Island became vested in the British Crown.

§ See "Curphey Family," Manx Note Book, No. 7, p. 124.

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another James Quirk of Parville, and the third — Pownall of Pownall, in Cheshire; Christiana, who married Edward Platt; and John* (born 1725, died 1797), who became Clerk of the Rolls and the Duke of Atholl's Seneschal on his father's death. John married, in 1750, Margaret (born 1736), daughter of Sir George Moore,† of Ballamoore, near Peel, Speaker of the House of Keys, and had issue among others George, Thomas, Edward, John, Basil, Mark Hildesley, Sarah, and Katherine Elizabeth. He was an intimate and trusted friend of Bishop Hildesley, much of his correspondence with whom is still preserved. In 1781, he was offered knighthood, but declined.§ His eldest son, George (born 1751, died unmarried in 1835), was a member of the House of Keys for fifty-one years, and a captain in the Royal Manx Fencibles. He also raised a corps of Yeomanry,‡ which he commanded until it was disbanded at the Peace of Amiens in 1802. In the same year he, in conjunction with his brother Mark Hildesley, John Taubman, and James Kelly, opened the Isle of Mann Bank in Castletown. After 1804 he carried it on alone until 1811, when he associated two partners with himself. In 1818, when the bank closed, he sold the barony of St. Trinians,** in Marown, and other property, that the public should not suffer from the trust placed in his name, as "Quayle's Notes were considered as good as those of the Bank of England."†† He travelled extensively, and was the author of several mechanical inventions, some of which were much in advance of the time, though, like many other inventors, he does not appear to have reaped any benefit from them. His brother Thomas married Eliza Moon, the

* His carriage, which was the first that ever came to the Isle of Mann, is still in the possession of the family.

† He was second son of Philip Moore, of the Hills House, Douglas.

‡ He held the Calf of Mann from the Duke of Atholl and tried to introduce deer and grouse there. In a letter to his brother-in-law, Mr. James Moore, dated 17th Sept., 1776, he says:—"The other day I sent you a Kegg of Puffins by Mr. Kelly, who is to succeed Mr. Fitsimmons in Ayr. He sailed last night, and I hope 'ere this comes to hand that you have received and tried the puffins. My efforts to plant Deer and Grouse upon the Calf have totally failed. But I have fitted up a Banquetting House in that place, where I should be happy to see you next summer."

§ See Commission, Manx Note Book, No. 7, p. 142.

** This and Christian's barony, in Maughold, were the only two baronies in the Island held by private individuals.

†† See p 145 of "Manx Currency," published by the Manx Society.

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step-daughter and heiress of William Hollingworth, of Barton Mere in Suffolk, and left two children. He and his son, William, were Benchers of the Middle Temple at the same time; the only instance (it is believed), with one exception, of father and son holding that position contemporaneously. Their coats of arms are opposite one another in the hall of the Middle Temple. Edward (born 1761) died unmarried. John (born 1762) was an officer in the Royal Artillery, and served in Holland under the Duke of York, and in the West and East Indies. In the latter he was present at the siege of Seringapatam, and various important engagements.* Basil (born 1765, died 1816) resided at "The Creggans," in Malew, which had been acquired by his grandfather in 1733.† He devoted himself to agriculture, and was the author of a valuable work entitled "A general view of the agriculture in the Isle of Mann, with observations on the means of its improvement." He married Ellen, daughter of Patrick Tobin, son of Sir John Tobin, of Middle, Braddan, and had issue five sons and three daughters. The eldest surviving son, George, a merchant in Liverpool, inherited the properties of Clychur and the Creggans, and they were sold by him. Helen, his second daughter, married in 1834 James Fordati, merchant, and had issue. Of all John Quayle's (C.R.) descendants, only the children of the youngest son, Mark Hildesley (born 1770, died 1804), are represented in the male line. Mark Hildesley, who was named after his godfather, Bishop Hildesley, became Clerk of the Rolls, on the death of his father, at the early age of 27. He married Mary, daughter of Senhouse Wilson, of Farm Hill, Braddan, by his wife Elizabeth, one of the family of Fleming of Rydal Hall, Westmoreland. His only child, Mark Hildesley (born 1804, died 1879), married, in 1837, Mary Jane Hamilton, eldest daughter of James Spedding, of Summergrove, Co. Cum-

* In a letter to his brother George, dated "Trinconomalee Fort, 30th August, 1795" he says "I had the honor of firing the first angry shot, from two 8-inch howitzers, on the night of the 20th, with, I flatter myself, some little annoyance to the garrison, for next morning they brought 7 or 8 pieces to bear on me, and made it a pretty warm berth. I had one man killed, three badly wounded, the crown of my hat fractured by a 9lb. shot, whilst innocently looking thro' a spying glass, and the poor shin, that has so often suffered, grazed by a grape shot." Several letters of his, written from before Pondicherry and Seringapatam, and other places, are also in the possession of the family, and are of great interest.

† By purchase from Elizabeth Calcot and John Curghey, her husband.

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berland, late Lieutenant and Captain in the Grenadier Guards. He was a member of the Manx bar, and of the House of Keys from 1842 to 1847. In the latter year he was appointed Clerk of the Rolls, thus making the fourth member of his family, in direct succession, who had held that office. He was made a Magistrate in 1846, and in 1873 was elected as the first Chairman of the Magistrates for the whole Island. Her Majesty's commission as Deputy-Governor of the Island was held by him on two occasions, in 1860, on the resignation of Governor Charles Hope, and again in 1863, on the death of Governor Pigott-Conant. He was a distinguished lawyer and a zealous archæologist.* His death was lamented by the whole Island, to the promotion of whose welfare he had devoted a long and honoured life.

His eldest son, John Quayle, of Crogga, St. Ann, is the present head of the family. He married, in 1864, Emily Catherine, eldest daughter of the late Edward Moore Gawne, of Kentraugh, speaker of the House of Keys, by his wife Emily Mary, daughter of Colonel Murray, of Mount Murray, and great grand-daughter of John, 3rd Duke of Atholl. John Quayle is Sumner-General, Captain of the parish of St. Ann, a Magistrate, and member of the House of Keys for Rushen Sheading. Mark Hildesley and Mary Jane Hamilton had also issue, Mark Hildesley, a solicitor; James Spedding (born 1843, died 1882), a captain in the Royal Artillery, who served with distinction in the Abyssinian campaign, and for which he received a medal; George Harrington, an advocate; Daniel Fleming Wilson, a clergyman; William, one of H.M. Inspectors of Factories; Mary, married J. L. Burns-Lindow, of Irton Hall, a magistrate and deputy-lieutenant for Cumberland; Sarah Katherine, Emily, and Edith.

* He had collected a number of valuable and interesting documents, copied from the public records of the Island, the publication of which would throw light on many obscure points in its history.

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SOME ACCOUNT OF THE MANX SOCIETY.

*

THE PRELIMINARY PROSPECTUS OF *The Manx Publication Society*, was issued in February, 1858. It was "to be on the model of the Wodrow, Calvin and Parker Societies, and its object to be the publication of all the valuable and scarce Books, or Parts of Books, relative to the History and Antiquities, the Religion and Laws, the Charities and Education, the Fishery and Agriculture, the Interests and Rights of the Isle of Man." The first general meeting was held in the following month when it was decided to call the Society "The Manx Society, for Publication of National Documents of the Isle of Man," and a lengthy prospectus was submitted for approval. This prospectus, which had been written by the Rev. W. Mackenzie, after a preliminary flourish describing the Island as "The chief of the multitude of the Isles, satellites to Great Britain and Ireland," as "a beginner of the great central movements of the British Isles" (whatever that may mean), and as "marching in the front rank of European progress," proceeded to state the work proposed to be undertaken by the Society, and concluded with an appeal to "all members of the Legislature, Registrars and Officials connected with public Records of the Island, Rectors and Vicars of Parishes, Chaplains and Ministers of all denominations, Officers of Customs, Captains of Parishes, Moars, Sergeants, and Members of the Setting Quest of the several Parishes, Parochial Schoolmasters, and all others holding any situation, ecclesiastical or temporal, to aid and assist the Society in affording such statistical and general information as they may possess." It was intimated that "Loans of Books, MSS., rare Tracts, Family History or Biography, or other works in any way directly or indirectly connected with or relating to this Island will be thankfully received."

We think that the best method of showing what the Society has done will be to enumerate their proposals

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as set forth in the above mentioned prospectus, stating which of them have been carried into execution and which have not, and then to give a brief notice of those by whom the work has been mainly carried on.

(A).—To Reprint Scarce Books relative to the Isle of Man that are Really Valuable.

Result.—Sacheverell's History (1703), edited by the Rev. J. G. Cumming, issued in 1858, Vol. I. *Stanley Legislation of Man*, edited by the Rev. W. Mackenzie, containing the Acts of Sir John Stanley, A.D. 1417-1430; Legislation of the 7th Earl, 1627-1647, and his letter reprinted from Peck's "Desiderata Curiosa," also, the Act of Settlement, 1703, issued in 1860, Vol. III. *Feltham's Tour through the Island of Mann in 1797-1798*, edited by the Rev. Robert Airey, issued in 1861, Vol. VI. *Challoner's Treatise* (1656), edited by the Rev. J. G. Cumming, issued in 1862, Vol. X. *Waldron's Description*, edited by William Harrison, issued in 1863, Vol. XI. *Parr's Abstract*, edited by James Gell, Attorney-General, issued in 1866, Vol. XII. This title is, however, a misnomer, for it was announced by the Council of the Manx Society in their report of May, 1867, that "This volume consists chiefly of preliminary matter, which the editor considered a necessary introduction to the body of his work."* The report continues, "The second volume, embracing an abstract of the laws, with explanatory extracts, is in a forward state, and is expected to be ready during the present year." (This has not yet appeared). *The Old Historians of the Isle of Man: Camden, Speed, Dugdale, Cox, Wilson, Willis, and Grose*, edited by William Harrison, issued in 1867, Vol. XVIII. *Blundell's History of the Isle of Man (1648-56)*, edited by W. Harrison, issued in 1874 and 1875, Vols. XXV and XXVII. In the report of 1871, the early publication of "*The History of the Isle of Man, from* A.D. *1000 to 1805*, from a MS. by the Rev. W. Fitzsimmons, a native of this Island, and edited by the Rev. Theophilus Talbot," was promised, and it was stated that the greater portion had been "transcribed for the press." At the meeting in 1874, Mr. Talbot expressed an opinion that the "work should not be published in its present form, but should be condensed considerably." (It has not yet been published).

(B).—To Republish the Report of the Royal Commissioners of 1792, with some of the more valuable Appendices and permanent matters of evidence. This has been partially carried out in *The Constitution of the Isle of Man*, edited by Deemster Sherwood, and issued in 1882, Vol. XXXI. This is the Society's latest publication.

(C).—To collect all the more important notices of the Isle of Man, from Cæsar's Commentaries down to the present day.

The three volumes of *Monumenta*, numbers IV, VII, and IX, published in 1860, 61, and 62, edited by Dr. Oliver, contain a con-

* It is, in fact, made up almost entirely of notes on the Chronicle of the Isle of Man.

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siderable number of such notices,* but unfortunately there are many inaccuracies. *The Bibliotheca Monensis*, a bibliographical account of works relating to the Island, Vol. VIII, issued in 1861, and its revised, corrected, and enlarged edition, Vol. XXIV, issued in 1873, both edited by W. Harrison, may be considered as belonging to this section.

(D.)—TO COLLECT ALL THAT IS INTERESTING AND IMPORTANT OUT OF THE ROLLS' AND SENESCHALS' OFFICE, THE EPISCOPAL AND PAROCHIAL REGISTERS, AND OTHER PUBLIC RECORDS OF THE ISLAND. Under these heads but little has been done. From the Rolls' Office we have the *Indenture* of A.D. 1417, printed in Vol. VII. of the *Monumenta*; Copies of the various depositions in the case of William Christian, with the introductory notice, by W. Harrison, forms Vol. XXVI, under the title of *Iliam Dhone, and the Manx Rebellion, 1651*. From the Seneschal's Office nothing, as yet, but at the general meeting in 1874, it was announced that "Richard Sherwood, M.H.K., has in preparation a lot of the Manorial Rolls of the Isle of Man, extending over a period of 350 years and upwards, and which is entitled *The Manx Domesday Book*, which the Council venture to hope will prove a most valuable and interesting addition to the works already published by the Manx Society, and form a most useful text book." This scheme was afterwards narrowed to the facsimile reproduction of the Rolls of 1511 and 1515. The facsimiles were prepared at that time, but, till the present year, no steps have been taken to publish them with a translation and notes. Mr. Talbot, in connection with the Attorney-General, Deemster Gill, and Mr. C. W. Coole, has undertaken this, so that there is a good prospect of this valuable and interesting record being published at an early date. From the Ecclesiastical Records and other sources we have *Records of St. Mark's Chapel*, Vol. XXVIII, issued in 1876; *The Records of the Tynwald and St. John's Chapels*, Vol. XIX., issued in 1868, both edited by W. Harrison. From the Parochial Registers nothing has been extracted. Feltham's copies of inscriptions on the tombstones in the various churchyards was edited under the title of *Memorials of God's Acre*, by W. Harrison, Vol. XIV, issued in 1865.

(E).—TO GIVE IN ONE VOLUME SOME OF THE CHIEF FAMILY PEDIGREES AND LISTS OF KINGS, BISHOPS, GOVERNORS, DEEMSTERS, KEYS, AND OTHER OFFICIALS, IN CHRONOLOGICAL ORDER.

A short record of the Bishops, and a list of the Rectors, Vicars, and Chaplains, was given in *Church Notes*, by William Harrison, Vol. XXIX, published in 1879. At the general meeting in 1867, it was announced that "the Journals of the House of Keys . . . . have now been copied, and the selection of papers. which the Committee have made, placed in the hands of J. M. Jeffcott, Esq., High-Bailiff of Castletown, who has consented to edit the same . . . . This valuable record of Manx affairs will now be put to press with as little delay as possible, and a volume, it is hoped, will be ready before the close of the year." (It has not yet appeared.)

* It should be noted that many of the principal documents were discovered and copied by the late Robert Gawne, of the Rowany, whose research and industry appear to have escaped acknowledgment.

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(F).—TO PUBLISH COLLECTIONS OUT OF THE BRITISH MUSEUM AND HARLEIAN MSS. RESPECTING THE ISLAND.

Under this head we have the *Chronicle of Man and the Sudreys* in two volumes, XXII and XXIII, issued in 1872, taken from the MS. Codex in the British Museum, edited by P. A. Munch, revised, annotated, and furnished with additional documents and English translations, by Dr. Goss. The second volume was revised, after the death of Dr. Goss, by Dr. Errington. The *Monumenta* mentioned under (c), contain MSS. both from the British Museum and Harleian Collections.

(G).—TO MAKE EVERY POSSIBLE SEARCH AFTER THE MOST ANCIENT RECORDS OF THE ISLE, ALLEGED TO HAVE BEEN CARRIED AWAY TO THE TOWER OF LONDON, DRONTHEIM, OR ELSEWHERE.

We do not know whether or not this search has been made, but there are certainly no results.

(H). TO ENQUIRE WHETHER THE STANLEY AND ATHOLL FAMILIES, AND THE CROWN OFFICES, HAVE IN THEIR REPOSITORIES PAPERS OF MOMENT AS TO THIS ISLAND.

This enquiry resulted in the discovery that there are numerous MSS. relating to the Island at Knowsley, and that Lord Dunmore has several trunks full of them, but no efforts have been made to examine them.

(I).—TO COLLECT AND PRESERVE ALL AVAILABLE REMAINS OF THE MANX LANGUAGE.

Result.—The republication, in 1859, of Dr. Kelly's *Manx Grammar*, Vol. II, edited, with an introduction, life of Dr. Kelly, and notes, by the Rev. William Gill, vicar of Malew; and, in 1864, of a *Manx-English and English-Manx Dictionary*, Vol. XIII, the former edited by the Rev. W. Gill, and the latter by the Rev. J. T. Clarke and John Ivan Moseley, the whole being under the superintendence of Mr. Gill. It was extracted from the Triglot* of Dr. Kelly, and, in a minor degree, from the Dictionaries of Arch. Cregeen and Moseley. It cannot be regarded as a satisfactory production.

(J).—TO COLLECT ANY INTERESTING AND IMPORTANT HISTORICAL RECORDS TOUCHING THE RELIGIOUS DENOMINATIONS OF THIS ISLAND, WITHOUT INTERFERING IN PARTY DISPUTES; THE MONASTIC AND BARONIAL CHURCH ESTABLISHMENTS, THE CONNECTION OF THIS ISLAND WITH THE ABBEY OF FURNESS AND THE PRIORY OF ST. BEES, AND ITS RELATION TO DRONTHEIM, AVIGNON, CANTERBURY, ST. ANDREW'S, DUBLIN, DURHAM, CHESTER, AND YORK.

Result.—A few Papal Bulls, published in Vol. II. of the *Chronicle of Man and the Sudreys*, and some Documents relating to Furness Abbey, in the *Monumenta*.

* It may not be generally known that Dr. Kelly's Triglot was offered to the London Philological Society for publication, but was declined by their Council, who stated "that although there is in the work much which, in a literary and antiquarian point of view, would be interesting, its philological value would not justify them in its publication." There is only one copy in existence, consisting of four volumes, partly printed and partly written, in the possession of the Manx Society.

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(K).—To publish a Standard Edition of all the Statute Laws of the Island, under a responsible Editor, with a complete Index to the whole Code and Series.

This has been commenced, but not by the Society.

(L).—To publish Collections of Manx Native Literature.

Result.—Three Volumes of Miscellanies, XVI, XX, and XXI, issued in 1866 and 1876. These volumes contain, among other things, selections of proverbs, ballads, customs, superstitions, and legends peculiar to the Isle of Mann. Many ballads, however, remain unpublished, and only one carval, or carol, has been printed, out of nearly one hundred which are known to exist.

The following Works have been published by the Society, which were not contemplated in their original prospectus:—

Vestigia Insulæ Manniæ Antiquiosia; or a Dissertation on the Armorial Bearings of the Isle of Man, the Regalities and Perogatives of its Ancient Kings, and the original Usages, Customs, Privileges, Laws, and Constitutional Government of the Manx People, by H. R. Oswald, Vol. V., issued in 1860.

Antiquitates Manniæ, by the Rev. J. G. Cumming, Vol. XV., issued in 1865.

The Currency of the Isle of Man, by Dr. Clay, Vol. XVIII, issued in 1866.

Manx Miscellanies (2), Vol. XXX, issued in 1880.

The names which come into prominence at the incubation of the Society are those of Mr. Paul Bridson, the Revs. W. Mackenzie and J. G. Cumming, and Doctors Oliver and Oswald. At the first meeting in March, 1858, Paul Bridson and the Rev. W. Mackenzie were appointed Secretaries. In the following year the number of subscribers, who paid £1 a year, was 235. At the General Meeting in 1861 Dr. Oliver remarked that "he should be glad to see a museum established in the Island, and also a library in connection with it." At the Meeting in 1862, Dr. Oswald's death was announced. In 1863, the Rev. W. Gill and Mr. W. Kneale were added to the Council. In 1868, the Society had £586 13s. 1d. in hand. At the Meeting in 1869, the death of the Rev. J. G. Cumming was announced, Dr. Oliver resigned his position as joint secretary, and Mr. W. Kneale was appointed in his place. An ominous sign of the failing interest taken in the proceedings of the Society was the decision "that three members should form a quorum." From this period almost the whole business of the Society was conducted by Mr. W. Harrison, assisted by Messrs. P. Bridson,

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R. J. Moore, late High-Bailiff of Peel, and W. Kneale. In fact, of the last 16 volumes, 12 were edited by Mr. Harrison. In 1871, the Society had £629 in hand. At the meeting in 1872 Mr. W. Farrant complained "that some of the publications of the Manx Society were very much below the level. Some of the matter published was no better than so much trash." At the adjourned meeting the deaths of Rev. W. Gill and Dr. Oliver were announced; Mr. J. Goldsmith was appointed Joint Secretary. In 1873, the balance to the credit of Society was £602 12s. 11d. In 1876 Mr. Bridson died. In 1879, the balance was £525 2s. 8d.; Mr. Goldsmith resigned the Secretaryship, and Mr. E. L. Watts was appointed. The Rev. T. Talbot retired from the Council and made some vigorous remarks about the later publications of the Society. Mr. J. C. Fargher said that "it was a well known fact that many of the books published by the Society were rubbish." In 1883 Mr. E. L. Watts retired from the Secretaryship, and Mr. C. T. C. Callow was appointed in his place. During the present year two meetings have been held, at which it was decided to complete the publication of the Manorial Rolls of 1511 and 1515. Deemster Gill, the Revs. T. Talbot and E. B. Savage, and Mr. A. W. Moore were elected members of the Council. The balance in hand at present is £243.

It will be seen from the above resumé that much yet remains to be done, but before any real progress can be made, the Society should be entirely reconstituted, as most of those who have labored for it, as well as the majority of the subscribers, have passed away. The Manx Society, under the presidency of so distinguished a literary man as our present Lieutenant-Governor, and aided by a large addition of new members, will doubtless go on and complete the good work, which, on the whole, it has satisfactorily commenced.

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NOTES FROM THE REGISTERS

THE PARISH OF MALEW

CHARLES the Second by the grace of god Kinge of England ffrance and Ireland defender was proclamed Kinge att London May 29th and proclamed through all England Scotland and Ireland And was alsoe proclamed in the Isle of Man in Peeletowne at the Crosse May 28th att Castletown Crosse May 29th att Duglas Crosse May 30th and att Ramsey Crosse May 31th 1660 with shouteinge & ca . . ing‡ shootinge of musketts and ornans drinkeinge of beere with great rejoiceinge, the Governor James Chaloner beinge at the said places attended with the Officers Civill and Spiritual 24 Keyes the Captaines of ye pishes and above 60 horse besides the Officers . . . . . ‡ in each Town aforesaid.

The date, *May 28th*, in the above entry is very noteworthy. It would appear that the Restoration was proclaimed in Peel *on the day before* it was proclaimed in London. The authorities in the Isle of Mann were evidently ambitious of the honor of being the *first* "to bring back the King." There is a melancholy interest too in the fact that poor James Chaloner presided over all these rejoicings, when we remember that he was excepted from the benefit of the Act of Indemnity, and his property was confiscated, on the charge that he had sat as one of the Commissioners in the High Court of Justice in January 1649 at the trial of the late King. Meanwhile, however, Chaloner died — no doubt a broken-hearted man, though there is every reason to doubt the statement made by Cumming, (Manx Society, Vol. X., p. 64), on the authority of Anthony Wood, that "he anticipated judgment by taking poison."

BAPTISMS—

1660—Tho: Tunman fillius Jo: of ye Greene baptized May 21th.

Agnes Halsall daughter to Anthony & Kathrin his wife baptd November 4th.

‡ Word illegible.

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MARRIAGES—

1660—Jo: Shymyne and Eliz: Kenvige who lived togeather in K^k Malew & she came from Jo: Cesars to K^k Arbory to be married and were married by S^r Jo: Crellin without Banes or lycense June 3^d 1660.

BURIALS—

Under the date September 15th, 1660, occurs the entry—

1660—Here endeth the Willers Court And the Spirituall Court restored.

The Willers' Court was, of course, the Civil Court set up, during the Lordship of Fairfax, for the probate of the wills of deceased persons.

Ann Watterson (benvanes sister) buried October 3^d.

The tidings that M^r George Harrison Schoolmaster in Castletowne dyed att London came into the Isle about the 20^th ffebr in y^e yeere.

BAPTISMS—

1661—Hen: Cotteene & Quiggin's child in Castletowne bapt: there without my knowledge.

Samuell Rutter by Divine providence Lo: Bope of y^e Isle landed in Ronoldsway 7ber 21^th, and upon Tusday after beinge S^t Samuells day 7ber 24^th came to Castle Rushen; And was instald October 8^th.

Whoever heard of the 24th September being "St. Samuel's Day?" It is hard to acquit the worthy Vicar of a desire to flatter the new Bishop by canonizing him! Rutter had been Archdeacon since 1645, and private Chaplain to James, Earl of Derby, and afterwards to his widowed Countess and her son, Earl Charles, by all of whom he was very highly esteemed. Earl James, writing to his son, describes Mr. Rutter as one "for whom you and I may both thank God." Rutter was consecrated March 24th, 1660-1, and died in May, 1662.

BURIALS—

1661—Tho: Harrison, who perished by water in K^k Santan River upon S^t Anns day May 10, was buried in K^k Malew Churchyard May 12^th.

St. Anne's Day is *July 26th*. We fear the occurrence of the accident in *Santan* river upon *St. Ann's Day* was not an "undesigned coincidence!"

Jo: Kewley his child buried & the mother churched by Edward Brew ffebr 15^th.

Edward Brew was, as we have seen, the Parish Clerk.

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BURIALS—

1662—Jony Tellot daught: to Tho: buried Church May 8th.

Randle Hickams wife Issable Quirk was buried ye 3 of June by ye Clearke; likewise

John Laces wife was buried by him ye 18th of June, & a stranger was buried ye 20th by ye same Clerk.

Mr William Christian of Ronoldsway late Recr was shott to Death at Hangoe hill the 21th of January. he died most penitently and most Curragiously, made a good end, prayed earnestly made an excellent speech and the next day was buried in the Chancle of Kk Malew

This was the famous Iliam Dhoan.* In his "excellent speech" he said *inter alia*, "I need not inform you, for you all know, that I was brought up a son of the Church of England, which was at that time in her splendour and glory; and, to my endless comfort, I have since continued a faithful member of the same: witness several of my actions in the late times of liberty." In connection with this, it is interesting to find that when Charles, Earl of Derby, in July, 1660, issued a commission from Derby House, Westminster, "in order to the settlinge of religion and all ecclesiasticall affayres as they were in my late Father's tyme,"—one of the witnesses to the execution of the document was *William Christian*. (See Keble's "Life of Bishop Wilson," p. 51.)

John ffaile a poore boy that went a begging was buried ffebr 20th.

BAPTISMS—

1662—A childe of John Lace was bapt: by Edward Brew Clerk in ye absence of ye minister & upon necessity ye 18th June

fferdinandoe Huddleston son to Major William Huddleston & his disceased wife Eliz: (this day buried) bapt. August 20th.

Antho: Halsalls son, ye Gentlewoman's child att Roundheads & Capt: Nowells cousin were bapt: by Crow.

Hennereta Maria Parre daughter to Sr Tho: and Ellinor his wife was borne the 27th of 9ber at one a clocke in the afternoone the winde at north & by east the sign in the secreats [sic] 3 dayes before ye change of the mone; And was baptised ye first day of December.

Illeg: Eliz: Sheman daught: to John (who in Capt: James Lasley his service) & Sisly Seddan bapt March 8th.

The sd Sisly tooke her Corpall oath upon ye Bible before Tho: Parre Vicr Edward Brew Clerke & John Tunman; that the sd Jo: Sheman is the father of the sd child; And her mother Ann Seddan is bound for the sd Sisly her daughter that she will satisfie the law in case ye sd daughter goe out of the Country before she hath satisfied ye law for the sd offence.

* See "Manx Note Book," Vol. I., p. 98, and Vol. II., p. 49, seq.

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MARRIAGES—

1662—William Calister and Mary Crellin of Holmetown were married by me haveinge the Vicr Generall's Lycense as hereunto annexed appears: and Sr Jo: Crellin & Wm Cosnahan bound upon record to keep ye office harmles.

Robt Crellin & Mar: Quiggin were married in K. Christ Rushen by Mr Richd Thompson 8ber 26th 1662.

Domin: Jo: Crellin & Cath Tyldisley Nupt: octavo die Decembris Ano prdicto in St Lupi.

Note that in the last three extracts given above, and all three taken from the same page of the Register, we have the Rev. John Crellin, Vicar of Arbory, who was not a graduate of any University, called, by courtesy (as literate Clergymen usually were) "Sir" and "Dominus," the proper title to this day of a Bachelor of Arts; while the Rev. Richard Thompson, Vicar of Rushen, is right y styled "Mr." being a Master of Arts.*

BAPTISMS—

1663—Ann Norris daughtr of Tho: Webster Aprill 3d.

Elizabeth ffargher daught: to Thomas the webster baptised March 6th.

WEDDINGS— November 24th.

1663—William Saint cu Dorothy Preston were married the sam day in Kk Christ Rushin by Mr Rich: Thompson.

BURIALS—

1663— . . Tunman son to Tho: buried in Church 8ber 7th.

T: Corrin perished by sea, & was found & buried October 9th.

Mally Watterson who dyed in Castletowne and buried in Kk Christ Rushin Novem: 10th.

William Watleford buried Church Nov: 25th.

David Murrey infant buried in Church Decembr ye third day.

Eliz: Tunman als Middleton in Church 10ber 25.

Eliz: Tyldisley alis Moore who dyed in Kk Malew and buried in Kk Arborie 10ber 25th.

Marriott ffargher alis Harrison obiit in Church Jan: 29th.

It is to be feared that this *obiit* is put for *was buried*.

Major Tho: Stanley† died in the Castle of Rushin Jan: 28th and was buried in Kk Arbory Chancle under the Alter Jan: 30th 1663.

Hen: Crebin of the Milln was buried in Kk Santan because his friends were there March 17th 1663.

Wardens in Anno 1663.—Tho: Quaile, Clicur, Tho: ffargher jur, John Bell, Tho: Quaile, Taylor.—Castletowne: John Quill, Xpto: Kewne.

* cf. Note Book, Vol. I., p. 58.

† See under Burials, August 5th, 1649.

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Wm Harrison hath given in his accompt and hath given ye remainder to his succeedinge Churchwarden, Tho: Quaile, Taylor, to witt 3s 6d & is to take up 20d yet due (all discharged by Tho: Quaile, Taylor).

Jo: Calister hath given in his accompt with ye remainder to Tho: ffargher to witt 2s 2d.

BAPTISMS—

1664—John Hathorne son to Jo: beinge unbaptised 5 years was by the Ld Bopes order bapt 17th of July.

MARRIAGES—

1664—Richd Morgan & Ellin Lucas were married by Sr Jo: Crellin without my consent August 9th.

BURIALLS—

1664—William Shymyne buried in Church January 19th.

. . . Moore daughter to Tho: (breeke), ffebr 3 day.

"Breeke"=*Brickmaker.* (See Baptisms 1667.)

The average number of Entries in the Register about this date is Baptisms—44; Marriages—12; Burials—35.

BAPTISMS—

1665—Note yt a child of Tho: Norris was bapt: by Mr Halsteed in ye Chapple Aug: 6th.

Note that this day Wm Sant had a child Bapt: by Mr Halsteed.

It: a child of John Kissags.

John Halsall son to Anthony and Cath: his wife baptised 8ber 26th.

Jane Harrison daughter to John Largy and Iny Kneele baptised ffebr 21th.

"Largy," apparently for Liargagh=*of the hill-side.* See Baptisms 6 July 1669.

BURIALS—

1665—fferdinandoe Halsall son to Mr Anthony Halsall buried in the Chancle of Kk Malew November 13th ano: predicto.

Mrs Elizabeth Christian* of Ronoldsway buried November 19th.

The wife of Illiam Dhoan.

BURIALS—

1666—Jane Bridson grani buried 8ber 4th.

BAPTISMS:—

1667—Isabell Wattleworth, daughter to Henry and Mary his wife bapt. by Mr Halsteed† in the Chapel contrary to order March 31th and a child *i.e.* daughter of Tho: Norris May 2th.

* Manx Note Book, Vol. I., p. 98.

† Vicar of Santon and Chaplain of Castle Rushen.

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Richard Norris son to Tho: the faulkener and the quaker his wife bapt: April 14th.

Tho: Bridsonn sonn to Tho: the webster & Jane his wife bapt: June 5th.

John Bridson, son to Christopher webster baptized July 14th.

Note: that att ffleshwicke on Sathurday the 13th of July 1667 Richd Read cu sociis had their boat almost Loaden with herrings, and on Tusday after, the most were loaden, all had sufficient, and soe continued with such an aboundance, that they brought theire boats full to Duglas, Castletown, and Peele, and sould for 12d 10d and some for 9d and 6d ℔ Maze, and very fatt fish.

Manxmen will not need to be told that a *mease* of herrings is five hundred, *i.e.* 5 x 124=620 fish.

Hugh Moore son to Tho: the breekeman baptized October 6th.

The father was *a brickmaker*, see Burials 1664, and Baptisms 1679.

BURIALS—

1667—Edward Brew Clerke of the parish buried June 25th.

poore: Tho: Norris son to Sr Willm buried 7ber 19th.

Note: that I have given to John Shimmin, Clarke, all the 3ds that I received for burialls till this 5th of November from the death of Edward Brew.

Mr John Halsteed Vicar of Kk St Ann and Chaplin of Castle Rushin ffebr 23th within the Chancle doore.

Ellin Vaughen alis cald Cooke drowned herselfe in a little river above Crossag and was buried without the Church stile betwixt the Cross and Wm Shimmins Croft hedge March vjth.

Tho: Clarke buried in Church March 22th Easter day.

BAPTISMS—

1668—Mary Robinson daughter to Mr Samuell Robinson Schoolemaster att Castletowne and to Brigit Crow his wife bapt: Aug: 6th.

Margtt Norris daugh: to John Norris hatter and Salisbury his wife Aug: 23th.

Salisbury was a common female Christian name at this time.

Alice Norris daughter to Tho: the falkner baptized the said day.

Brigitt Connagh daughter to Dennis (Irish man) and Jony Taylor his wife baptized ffebr: 7th.

MARRIAGES—

1668—Lewes Crideene cum Alice Moughtie July 13th 1668. Richd Wattersons son and John Watterson (2d) and Wm Gall her brother in law have bound themselves in V£ ad usu dom that there was noe impediment of pr contract Consanguinity or any other lawful cause to hinder theire sd marriage; And to secure the office.

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BURIALS—

1668—Mary Wattleford alis Brew in the Church buried with her child December 30th.

BAPTISMS—

1669—Antho: Halsall sonn to Anthony and Cath: his wife baptised Aprill the 4th.

Tho: Norris sonn to Tho: (and grandchild to Deemster Norris) and Dorothy ffox his wife baptized May 2th.

John Harrison son to Jo: of ye Largie* baptized July 6th.

Cha: Harrison son to Jo: of Poulsallagh† baptized ffebr 6th.

BURIALS—

1669—Mrs Martha Christian alis Talhurst buried May 9th.

William Mcynustey an Irishman buried August 27th.

Is this the equivalent or origin of our Manx Surname Watterson, *Mac-ny-ushtey ?*

Robt: Mosse an Englishman and a seafearing man burser of a ship was buried under the south chancle window 9ber 13th.

Mr Tho: Moore of the Abbey buried 10ber 3 day.

Ellin Harrison alis Bridson wife to William an Englishman buried Decembr 7th.

BAPTISMS—

1670—Tho: Norris son to Mr Tho: Norris and Dorothy his wife baptized August the 2th.

1671—Margrett Lowcay daughter of Mr Henry Lowcay,§ Mr of the free Schoole of Castletowne baptized March 7th.

MARRIAGES—

1671—Ewan Christian cu Eliz: Ceasar May the 2th.

BURIALS—

1671—Mr Ewan Christian‡ of Ronaldsway buried Aprill 25.

[TO BE CONTINUED.]

* See Baptisms, 21 Feb., 1665. † See p. 75.
§ Manx Note Book, Vol. I., p. 103. ‡ Ib., p. 99.

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MANX WOMAN'S C[illegible]

THE MANX NOTE BOOK represents a No[illegible]
[illegible]
[illegible]

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MANX WOMAN'S COSTUME

*

THE ANNEXED SKETCH BY MR. F. SWINNERTON represents a Manx peasant woman in the costume which was very generally worn till quite a recent period and which may still be seen in the more remote districts. It consists of a full loose skirt falling within six inches of the ankles with a short body, both being made of blue *keeir** or chequered (*keeir* and white) homespun. Over this there is a loose jacket with a broad collar called the "bedgown," usually made of linen and dyed some bright colour, drawn in at the waist by a linen apron. On the head a mob cap called *quoif*† *cooil corran*, or cap shaped like the back of a sickle; dark blue or *keeir* stockings and buckled shoes complete the attire. At an earlier date *carranes* or sandals of untanned leather fastened by thongs were worn out of doors; a sun bonnet is substituted for the mob cap in summer, and a shawl in winter. It was, perhaps, in reference to this latter custom that Bishop Meryck wrote in 1577 "The women never stir abroad but with their winding sheets about them, to put them in mind of mortality."‡ At the beginning of the present century very high caps were worn, which gave rise to the following witticism:

"My Harragh ny noidyn voish yn cheu heear,
Veagh dagh ben aeg bwaagh goit son *grenadier*,
Veagh ny noidyn ain agglit nagh bionedane ny phooar,
Veagh ad ooilley agglit lesh ny quoifyn lieen vooar."

If the enemies should come from the west,
Each pretty young woman would be taken for a grenadier,
Our enemies would be frightened, they would not know their power,
They would all be frightened by the great linen caps.

*

The following pretty costume was formerly worn by women of a higher class: A short waist body of homespun turned in from the neck to the waist, showing a white habit shirt; a white handkerchief crossed down to the waist; the underskirt striped or figured and quilted; the overskirt, to the sides only, of the same material as the body; a white linen apron; white open-worked stockings and sandal shoes.

* "A dark colour, the natural colour of what is called, in English, a black sheep."—(Cregeen.) Busset is, perhaps, the best description of the colour.

† Evidently from the English *coif*, French *coiffe*, a close fitting cap.

‡ Camden's Britannia, First Edition. This statement is corrected in Bishop Gibson's Edition of 1695, published by the Manx Society.

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THE MUSEUM AND ANCIENT MONUMENTS ACT.

WE append a summary of the most important Clauses of this Act, which will be of especial interest to our readers:

TRUSTEES.

"3. A body of trustees is established for carrying into effect the purposes thereof, which body shall consist of the Lord Bishop of the Diocese, the Attorney-General for the time being, the Speaker of the House of Keys for the time being, and of four other persons, to be from time to time appointed for periods of five years by the Governor by warrant under his hand."

The Rev. E. B. Savage, and Messrs. W. Kneale, W. Kitto, and A. W. Moore are the persons so appointed.

PUBLIC MUSEUM.

"6. The trustees may take such steps and make such regulations as to them may seem advisable for the establishment and maintenance of a public museum within this Isle, and for the safe custody of the articles which may be within the museum, and for the same may accept articles, being objects of archæological, ecclesiastical, physical, historical, technical, or industrial interest, which may be given, granted, devised or bequeathed to them, and may, with the means at their disposal, otherwise purchase or acquire any such articles."

"7. Until suitable premises be provided for the museum, the trustees may, for the purpose thereof, make use of such rooms in any of the Government buildings as may be set apart for such purposes by the Governor."

ANCIENT MONUMENTS.

The trustees are empowered to become guardians of Ancient Monuments, and if thought desirable to purchase them; and by Clause

"11. Any person may by deed or will give, devise, or bequeath to the trustees all such estate and interest in any ancient monument to which this Act applies as he may be seized or possessed of, and it shall be lawful for the trustees to accept such gift, devise, or bequest if they think it expedient so to do."

Penalty for injury to Ancient Monuments:

"12. If any person injures and defaces any ancient monument to which this Act applies, such person shall on summary conviction be liable, at the discretion of the Court by which he is tried, to one of the following penalties (that is to say):—

(1) To forfeit any sum not exceeding five pounds, and, in addition thereto, to pay such sum as the Court may think just for the purpose of repairing any damage which has been caused by the offender; or

(2) To be imprisoned, with or without hard labour, for any term not exceeding one month."

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MEETINGS OF SOCIETIES

THE MANX MUSEUM AND ANCIENT MONUMENTS TRUSTEES.—The first Meeting of the Trustees was held in the Council Chamber, on the 12th of August, when the Lord Bishop was elected Chairman, the Attorney-General Treasurer, and the Rev. E. B. Savage, Secretary. The Secretary and Messrs. W. Kneale and A. W. Moore were appointed to prepare a list of such Ancient Monuments as they consider should be protected under the Act.

✦

THE ISLE OF MANN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—*Thursday, 9th Sept.*—An excursion to Dalby on this date, under the leadership of the Rev. Ernest B. Savage, M.A., F.S.A., was most successful. Members and friends, to the number of about 50, left St. John's in carriages at 11 a.m., and driving by the Patrick road visited Raby Mooar, where they were met by Mr. Quirk, C.P., who kindly accompanied them over his estate. After visiting the Old Chapel and Burial Ground at Raby Mooar, the journey was continued by Glenmaye to Ballelby, from thence by the Cross Vein (old mine) at Foxdale to St. John's. At this latter place a meeting was held, one corresponding and eleven ordinary members were elected, and one corresponding and three ordinary members nominated. All present expressed gratification at the route which had been marked out by the leader, and had the weather only proved favourable the excursion would have been as pleasant as it was instructive.

✦

THE SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.—A Meeting of the Isle of Mann Branch of this Society was held in St. James's Hall, Douglas, on the 19th of August. Mr. Goldie-Taubman, who took the chair, stated that he had been asked to summon the meeting to consider if it was desirable to re-constitute the Society, whose work in the Island, since the death of Mr. Skottowe, had fallen somewhat into abeyance. Mr. Strappini, who followed, paid a warm tribute to the zeal of the late Mr. Skottowe and his daughter, Mrs. Forrest, in the cause of the prevention of cruelty to animals, and proceeded to give an account of some specific instances of cruelty which had come under his observation. The Vicar-General then explained that the bill for the protection of wild birds, which had been passed by the Keys, had not been rejected by the Council, who were thoroughly in accord with its main provisions, but that it had been found necessary to re-cast some of the details, and that it was in the able hands of the Clerk of the Rolls for that purpose. It was unanimously decided that the Society should be re-constituted, and that the Bishop should be asked to be its Patron. Mr. Strappini was re-elected Secretary and Treasurer; Mrs. Forrest, Dr. Nelson, Messrs. S. E. Broadbent, W. Kelly, J. A. Mylrea, and G. A. Ring were elected Members of the Committee, with power to add to their number.

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NOTES AND QUERIES

GEOLOGICAL SURVEY OF THE ISLAND.—We are very pleased to hear that Professor W Boyd Dawkins, M.A., F.R.S., has commenced a Geological Survey of the Island. Cumming's Geological work in the Island was well done, as far as it went, but this science has much advanced since his day, and we expect that the learned Professor's investigations will give most valuable and interesting results.

✦

THE ANTHROPOLOGY OF THE ISLE OF MANN.—Dr. John Beddoe, F.R.S., the talented author of *The Races of Britain*, has, during a recent visit to the Island, collected statistics of the physical characteristics of Manxmen, and has embodied the results in a most interesting article, which he has kindly sent us for publication in our next issue.

✦

THE MAL LUMGUN CROSS.—Important facts respecting the Mal Lumgun Cross at Kirk Michael have just been brought to light by Dr. Vigfusson and the Rev. Ernest B. Savage, full particulars of which will appear in the next number: but it will interest our readers to know that *Mal* is the true reading in the first word, and not *Nial;* and that the legend "It is better to have a good foster son than a bad son," is on the back of this cross; but has for many years been hidden in the masonry of the wall. This is the inscription of which it has so often been said "formerly in Kirk Michael Churchyard, now lost."

✦

ACCOUNTS OF THE CALF ISLAND IN 1708.—1708: The profits of the Calve Isle this year—

13 stone & ½ of fleece woll	04 : 15 : 06
The puffins of ye sd Isle this year being 2618 birds at 1d	13 : 05 : 06
The Rabbets of sd Isle this year being 180 cuppll at 2d per cuppll	01 : 10 : 00
ffor Greasing in ye sd Isle John Cubben 1 Colt	00 : 02 : 00
& 6 other colts by different people tl	00 : 14 : 00
	20 : 12 : 06

✦

THE EFFICACY OF CHARMS was at one time universally believed in by the country people and indeed the belief is by no means obsolete. The following is a curious account of the punish-

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ment of a "charmer," extracted from the Ecclesiastical Records: "In 1735 Alice Cowley, of Ballaugh, who was a regular dealer in charms offered a youth if he would give her a ninepenny piece, she would give him something that would make a young woman fall in love with him, which proves to be a powder in paper, which he believes to be powder of some of the bright stones of Foxdale." After some further evidence the sentence was pronounced of "Imprisonment for 30 days and before releasement to give in sufficient security, to stand 2 hours in a white sheet, a white wand in her right hand and these words 'for charming and socery' in capital letters on her breast, in the four market towns of the Island at the public cross in the height of the market, and afterwards to do penance in Ballaugh Church." Bishop Wilson, who administered the ecclesiastical law in such cases as well as in cases of adultery with relentless severity, writes as follows under date April 24th 1735, "There is a cursed practice carry'd on secretly by satan and his instruments, which I beseech you, my brethren, take this proper occasion to speak upon—both to terrify those that practise it and to confirm people's faith in God, against any hurt that the devil or his agents can do them. Many complaints have been brought into our courts against people using foolish and wicked charms and arts either to injure their neighbour in his goods, or to transfer them to themselves, to the great dishonour of God, who alone can increase the fruits of the earth to our comfort, or with hold them for our sins. And indeed it is for want of a true faith in God's power and goodness that makes men affraid of what such wretched instruments of satan can do, since even the devil himself cannot put the persons or goods of such as put their trust in God, and pray daily (as they should be exhorted to do) for God's protection and blessing upon themselves, their children, their goods and their labours, which if Christians neglect to do, no wonder if satan by a righteous judgement of God, gets a power over them to hurt them by his wicked instruments."

JAMES 7TH EARL OF DERBY.—The following stanza was written in 1649 to commemorate the famous reply to Commissary General Ireton's letter demanding the surrender of the Island—

"The Isle of Man is yet our owne,
Brave Darby safe and sound,
T'is he that keeps the English Crown
Why then should hee compound?"

RECORD COMMISSION, 1833.——The Record Commission in 1833 issued a circular to the Isle of Mann, asking for information concerning Insular Charters, proceedings of the various Courts, Treatises relating to the ancient Laws, and Legal Customs, Traditions, Ballads, Proverbs, etc., and requesting "Impressions from the Matrices of the Official Seals in use in the Island," and "Rubbings, or Impressions or Casts of all the Runic Inscriptions now existing in the Island." Can anyone tell me if any answer was made to these queries, and if so where a copy may be seen, and if the impressions from the Seals and Runic Monuments were sent?

SHENNAGHEE.

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Can any of your readers tell me why the City of Chester pays for winding the Clock and supplying it with oil, and for hoisting the Flag at Castle Rushen? Q.

✦

OLD SCHOOL CUSTOMS.—Vol. II., p. 140.—SHENNAGHEE in your last issue gives a verse of an old rhyme which we repeated at school in the south of England many years ago. The first line, however, was

Omne bene—sine pœna,†

Not "sine Jesua."† We had also a second verse, the first line of which I have forgotten, but the last three were:

Visne edere pomum,
Sinon vis—mirabile est
Dulce redire domum? F. S.

✦

KING ORRY'S GRAVE.—Ward & Lock's Guide to the Isle of Mann, page 132, makes the statement that when the Cairn known as King Orry's Grave was opened about 30 years ago a sword, a horse-shoe, and a number of bones and horse's teeth were found in it. Referring to this reported "find," it is stated in the first Vol. of "Manx Antiquities," p. 104, published by the Manx Society, that Mr. David Forbes said that the sword thus found was presented to his brother, Prof. E. Forbes, and that the horse-shoe fell into the hands of Mr. Paul Bridson. Against these statements the present "proprietor" of the monument (who by the way charges the public the sum of twopence each person for permission to see its relics,) asserts that no sword was found in the grave, and that the horse-shoe found is in his possession, and always has been. In support of this assertion he exhibits a small horse-shoe as the one in question. I shall be glad if any reader of *The Manx Note Book* can give me any precise information upon the point in question.

W. J. CAIN,
Hon. Sec. Isle of Mann Natural History and Antiquarian Society.

✦

BOOKS RECEIVED.—*A History of Derbyshire*, by John Pendleton; London: Elliot Stock. This is the third of a popular series of County Histories projected by Mr. Elliot Stock, the two first having been devoted to Norfolk and Devonshire. It is well-printed and tastefully bound, and contains an interesting, though scarcely complete, description of the towns and country districts of this picturesque county.——*Walford's Antiquarian Magazine*, the *Western Magazine*, and the *Naturalist*.——Mr. Elliot Stock, 62, Paternoster Row, London, has also just issued another volume of his very tasteful "Book-Lovers' Library" entitled *The Literature of Local Institutions*, by Mr. G. Laurence Gomme, F.S.A. This really valuable little book gives, in addition to an interesting account of local institutions, a summary of the records relating to them which have been already printed.

† [Yes—This was a misprint.—Ed.]

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